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ABSTRACT

Major themes of a workshop on social work education and practice in rural and northern areas of Canada held in 1976 were: (1) purposes and goals of social work education; (2) needs, wants, and aspirations of rural/northern people; (3) social work education for professional competence; (4) continuing education; and (5) organization and administration of social work programs. This bilingual report (English-French) is in three parts: summary of workshop discussion, summary of social work programs in more than 10 Canadian schools, and resources and bibliography. Discussion included the need for teaching materials which would bring rural Canadian life into perspective, curriculum, accessibility to higher education, rural field placements, alternative delivery systems (part-time study, decentralization, use of media for communication), course content, teaching methodologies, skills students need, and differences in urban and rural social work. The resources section contains a partly annotated list of periodicals and newsletters, Canadian newspapers, research, resource, and information centers, "American" and "International" resources, organizations and associations, study kits, nonprint resources, bibliographies, libraries, catalogues, rural and ethnic cookbooks, and conferences. In the partly annotated bibliography are publications and films relating to rural development. (RS)

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SOCIAL WORK EDUCATION FOR PRACTICE IN RURAL AND NORTHERN REGIONS

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FORMATION A LA PRATIQUE DU SERVICE SOCIAL EN MILIEU RURAL OU NORDIQUE

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L'ASSOCIATION CANADIENNE DES ECOLES DE SERVICE SOCIAL

CANADIAN ASSOCIATION OF SCHOOLS OF SOCIAL WORK

PROCEEDINGS

WORKSHOP ON SOCIAL WORK EDUCATION
AND THE PRACTICE OF SOCIAL WORK
IN RURAL AND NORTHERN AREAS

WINNIPEG
MARCH 15 - 16, 1976

THE WORKSHOP WAS FUNDED
THROUGH A GRANT
FROM HEALTH AND WELFARE CANADA
PROJECT NO. 2563-4-14

COMPTE-RENDU

ATELIER SUR LA FORMATION A
LA PRATIQUE DU SERVICE SOCIAL
EN MILIEU RURAL ET NORDIQUE

WINNIPEG
LE 15 ET 16 MARS, 1976

LA TENUE DE CET ATELIER FUT RENDUE
POSSIBLE GRACE A UN OCTROI DE
SANTE ET BIEN-ETRE CANADA
PROJET NO. 2563-4-14

L'ASSOCIATION CANADIENNE DES ECOLES DE SERVICE SOCIAL
CANADIAN ASSOCIATION OF SCHOOLS OF SOCIAL WORK

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JULIE DALE

COURTESY OF THE WINNIPEG FREE PRESS

FOREWORD

We are pleased to present herein the report of a workshop held at the University of Manitoba in March 1976 under the auspices of the Commission on Services of the Canadian Association of Schools of Social Work and with the assistance of a grant from Health and Welfare Canada.

In an effort to remain relevant to the needs of the profession, a number of our member schools have in recent years experienced with curriculum designs and teaching methodologies, including field placements, which they saw as better adapted to the education of social workers interested in practising their profession outside the large urban centres. Those experiments have raised questions with which the workshop has attempted to deal.

The greatest value of the present document is perhaps to have better delineated those issues which, as educators, we must continue to examine and to offer a very rich fare in reference and teaching materials.

The Canadian Association of Schools of Social Work is most grateful to all those who volunteered to organize this workshop. A special mention should be made of Professor Joan Zeglinski and her students, the main authors of this report.

Marguerite Mathieu,
Executive Director.

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INTRODUCTION

"To restore a proper balance between city and rural life is perhaps the greatest task in front of modern man." (Shumacher, 1973)

It is less than three years ago that a few of us met each other informally at the CASSW Annual Meeting and identified our common interest in education for social work in rural areas. Today, we belong to a national Rural Interest group of about 50 people, from Newfoundland to Victoria; all sharing the same interest. In the interim, I have met many of our colleagues, members of the Rural Caucus, in the United States. Recent correspondence from the IASSW indicates that we have like-minded colleagues in Africa and Asia.

Originally this was to have been a report of the proceedings of Social Work Education and the Practice of Social Work in Rural and Northern Areas, a National Health and Welfare funded, CASSW sponsored workshop held in Winnipeg, Manitoba, March 15 and 16, 1976. The report was expanded to include information about the Rural Interest group, resource and bibliographic material. I hope you will find it informative and useful.

To all who helped me by providing information, encouragement, typing, and/or proofreading, a hearty thank you. Thanks particularly to Lawrence Bélanger of Brandon who assisted throughout, to Marguerite Mathieu for her enthusiasm and encouragement, and to Barb Angel for her ideas about films we would find relevant.

We would appreciate feedback, both positive and negative. Please contact me directly c/o School of Social Work, University of Manitoba, or Ms. Marguerite Mathieu, Executive Director, Canadian Association of Schools of Social Work, 151 Slater St., Ottawa.

Joan Zeglinski
Winnipeg,
November 11, 1976

PART I

PROCEEDINGS OF WORKSHOP

Social Work Education and the Practice of Social Work in rural and Northern Areas: Development of Guidelines and Teaching Materials

PURPOSES AND OBJECTIVES

Purposes and objectives for the Workshop were outlined in a memo of February 5, 1976 from Ms. Marguerite Mathieu to Deans and Directors as follows:

One immediate outcome of the commissions' attempts to implement the five-year development plan is the proposal from the Commission on Services to hold a national consultation or workshop for faculty members involved or interested in educating for practice in rural areas. We hope this will be the first of a number of such meetings, where educators can meet around common concerns to discuss their experience, achieve clarification of issues, formulate guidelines and develop teaching materials.

It is hoped that a national workshop attended by interested faculty from across Canada will help us to focus specifically on social work education for rural social work and achieve the following purposes:

1) to exchange ideas and information about ways and means to relate social work education to rural areas;

2) to identify and possibly begin to develop teaching materials (source books, bibliographies, video, etc.) to bring rural Canadian life into the curriculum and the curriculum to rural residents;

3) to consider the responsibilities of schools for education, research, and service involvement in rural and northern areas, as well as alternative ways to carry out these responsibilities;

4) to consider if there are specific needs of rural minority people, especially native people, which schools should be addressing in special ways;

5) to look realistically at cost effectiveness of rural oriented educational programmes;

6) to consider questions of accessibility of rural residents to post secondary education and problems of change for traditional universities located in urban settings;

7) to consider the possibility for interdisciplinary education - are there ways and means that schools of social work

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could cooperate with other faculty such as nursing, to educate for interdisciplinary team work, which is particularly important to service delivery in rural areas;

8) other: to be identified by participants.

THE CONTEXT OF THE WORKSHOP

A wine and cheese social welcomed participants to the hotel in which they were billeted. There were subsequent opportunities for informal conversations at meals and in the evenings. Informality was encouraged and a minimum of structure imposed.

For two days, March 15 and 16th, 1976, we talked and listened, developing a kinship with Canadian colleagues, many formerly stangers to us. Some people came from a school with a consciously planned and explicit rural thrust, while others came from traditional academic institutions with a pronounced urban orientation. We soon discovered that we shared interests in common. We regretted that there was no representation from Quebec nor from the Far North to complete our identity as Canadians from sea to sea.

The workshop was opened by Ms. Marguerite Mathieu who is as adept at locating missing coat racks as she is in graciously welcoming participants. M. Mathieu and the three members of the Commission on Services present (Laviolette, Rouse, and Zeglinski) alternated responsibility for chairing the sessions. We were asked to introduce ourselves and to explain our particular interests in the workshop. Interests tended to be very similar to those purposes listed in the memo from Ms. Mathieu. Concerns tended to be phrased in the sense of struggling with the realities, issues and constraints of the delivery of educational programmes over distance by relatively large urban-based, and often, urban-biased, institutions.

Introductions were followed by opening remarks from Dr. Ben Ami Gélin who provided the participants with an outline of his presentation, the ideas of which were developed further in his address. General discussion followed. To facilitate discussion we divided into two groups and remained in the two separate groups for approximately half of our total time.

On the last afternoon, we were joined by Dr. Eric McPherson and Professor Marcel Bonneau of the Faculty of Education, University of Manitoba, who related to us plans for an innovative new Teacher Education Project for rural Manitoba (TERM Project). Then Professor Ken Collier summarized the workshop for us and we concluded with some recommendations for follow-up. Feedback about the workshop was very positive. We felt stimulated and encouraged by the ideas, energy and kinship which had been generated. Purposes had been achieved and plans to continue to work had been decided.

LIST OF PARTICIPANTS

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OPENING REMARKS

(Dr. Ben Ami Gélin, Laurentian)

"Perhaps the one thing that makes Canada different is rural Canada. The more I come to know about north-eastern Ontario, and meet people from all parts of Canada, the more I feel that we have something in common. But perhaps the rest of the people struggling in the cities of Canada are unaware of this fact.

Rural Social Work is more like the rest of social work than it is different from it. Yet I feel the differences are significant and worth identifying.

Social work practice, whether rural or urban or with any particular group, individual or community, ought to have a purpose. Very little in the literature of social work practice identifies uniquely the purpose of rural social work practice. On the other hand, in some of the third world literature, (i.e., United Nations publications) I find a great deal of relevance to the rural and northern experiences in Canada.

Social thinkers today feel that social work ought to be a contributor to or catalyst of social development. For example, one such concept of social development can be divided into three parts:

1) goal determination,
2) resource finding,
3) involving local people in the application of identified resources so that appropriate goals are obtained.

We assume that rural development is the same as trying to make rural communities like metropolitan Toronto. I question whether the rural community would be any better for that. Rather, a developed society is one where people have easy access to policy making and power. Decisions affecting their lives, jobs and destinies should be made by them and not by external forces."

OUTLINE OF PRESENTATION: A HAND-OUT

(Dr. Ben Ami Gélin, Laurentian)

1. As part of Social work methodology, rural practice has more commonalities than differences with urban practice. We have experienced sufficient differences, however, to warrant search for: a) uniquenesses of rural practice, and
   b) educational tools or approaches in preparation for rural practice
2. Some characteristics of rural social work practice:

   a) Purpose: to contribute towards the development of social work literature which will help to identify the uniqueness of rural social work practice, to help strengthen the vertical and horizontal relationships in the community thereby shifting the decision-making power back to the rural communities.

   b) The Locale: low density, primary personal relationships, relative isolation, relatively small "power elites" (open? closed?), remoteness from decision-making power, mistrust of central authority, economic dependency and instability, strong social controls.

   c) The worker: generic, multifunctional practice; physical distance from resources and supervision; agency representative?, detached worker?, ombudsman?

d) The problems: same as elsewhere?; paronoia?; "imported solutions"?; dependency on urban goods and services; special problems and alienation of native peoples; loss of traditional community values; who determines treatment goals?

3. Requirements for rural practice: Autonomy, maturity, courage, versatility, respect for local (clients) values, sense of humour, power skills.

4. Issues for the educators:

a) Special (additional) selection criteria?

b) Training for versatile, multifunctional, undersupervised practice: the practicum.

c) Curriculum content: Small community politics, economics, neighbourhood and social development...

d) Communication modes and media - overcoming distance.

e) Student-School individual contracts? Issues in performance evaluation.

f) Power, self-determination, radicalism, the cause - or - function dilemma, the professional - or - personal relationship dilemma, and the maintenance of practice standards. Is pioneer social work dead?

g) The development of relevant research, literature, and other instructional materials.

h) A forum for continuing exchange of ideas/materials on this subject.

SUMMARY OF THE DISCUSSION

Introduction:

All of the workshop was recorded on video and audio tape thanks to the able assistance of students from the School of Social Work, University of Manitoba. Rather than reproduce the process of free flowing discussion we have chosen to organize it by major themes:

a) purposes and goals of social work education
b) needs, wants and aspirations of rural/northern people
c) social work education for professional competence
d) continuing education
e) organization and administration of social work programmes

We hope that we have captured for you the essence and the enthusiastic spirit of this national workshop.

Information about specific programmes of some schools formed part of the discussion and has been included not in the

"Summary of Discussion" but in the later section entitled "Summary of Programmes of Some Schools".

Purposes and goals

> The school which ignores the social situation of its profession, country, or geographic locale thereby lowers its impact, effectiveness, and life expectancy.[1]

Cognizant of the Canadian situation, there was much discussion about the purposes and goals of universities, and of schools of social work. Some participants saw their university as a traditional "ivory-tower", maintaining formality and holding to its urban bias. All participants were in agreement that schools and universities must assume responsibility for higher education, including social work education, beyond the boundaries of the cities.

A variety of opinions about the purposes and goals of social work education were recorded in the discussion. No attempt was made to examine them specifically, nor to priorize them. It was assumed that schools would list and priorize them differently. Purposes and goals noted in the discussion were:

- -to educate general practitioners. (There was some discussion as to the meaning of "generalist")
- -to create a better informed citizenry: a caring society
- -to improve and strengthen the social service delivery system
- -social development: helping people to develop themselves and their communities
- -to model innovative approaches to social service delivery
- -community service
- -provision of opportunities for life-long learning
- -educating people for demanding professional jobs
- -upgrading education for people in social work positions
- -conceptualization and contributions to social work literature
- -research

How do we explain the growing interest in social work in rural areas?[2] Perhaps some of us are dissatisfied with city life or searching for our rural roots? Or, does it have to do with the realities of the job market? Or, is it the latest fad? Perhaps it reflects a more holistic, global and ecological perspective, an increased awareness of human inter-dependence and of man's dependence on nature. Perhaps it reflects, in part, changing migration patterns (urban or rural). Or, are Schools seeking to be relevant?

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1 Charles Guzzetta, "Curriculum Alternatives", Journal of Education for Social Work, Vol. 8, no. 1, p. 30.

2 Not only in Canada, but in the U.S.A., Asia and Africa.

Needs, interests and aspirations of rural people

There was general agreement that needs, interests and aspirations as defined by northern and rural residents themselves must be sought and heard. What happens in the North and in the rural parts is of great significance to the whole country. Concern was expressed that we not make assumptions about needs from a passing urban bias. We are aware also that northern and rural communities have too often served only as raw material for someone's dissertation or thesis. Residents' views of universities are often more negative than positive.[3]

Do social work educators have a responsibility to rural and northern communities and their residents? Unequivocally, we said, "Yes!" Then, what should we do, and how should we do it. The answers are neither clear, nor simple. In fact, a good part of the total discussion was devoted to those questions. Some thought we must begin by getting involved, - rural and northern field placements being one way, and continuing education programmes another. Others thought we need to be clearer about "why" - the purposes for our involvement, and the possible outcomes.

We were all aware that students, citizens, employers, government, and funding organizations are requesting and/or demanding us to move in the directions of life-long, continuing education/decentralization/education for rural and northern practice. The realities of our social situation, geographic locale, and profession require us at very least to examine the issues. We must begin somewhere, and the beginning is with those of us who are interested and willing to work.

One participant from Northern Saskatchewan questioned whether "rural" and "northern" social work are synonymous or whether they require separate analysis and different educational preparation. To the author's knowledge there is no school which educates specifically for northern practice although Manitoba has had a northern field programme for a number of years and Saskatchewan has teaching centres in Lac la Ronge and Prince Albert. Where are northern practitioners educated? In the Far North, the nearest school of social work or university may be a thousand miles away.

There was some mention also about international social work and the similarities between international and northern and rural social work. Our bibliography includes all three topics.

For too long social work has reflected an urban bias. For too long it has been assumed that almost everyone would eventually live in a few large cities such as Montreal and Toronto, and that urban migration was an irreversible given. The tide seems to be turning. Perhaps in time, as one participant suggested, social workers may be helping people learn to live in the country.

---

3 See also Del Koenig(ed), Northern People and Higher Education Association of Universities and Colleges, Ottawa, March 1975.

Social Work Education for Professional Competence

Traveller, there is no path
Paths are made by walking
(Antonio Machodo, Spain)

There was a good deal of questioning about the tendency for students to be educated for urban practice. Are they being "mistrained" for rural northern practice? Some participants recalled their own educational experience which had not prepared them well for subsequent rural practice. Should schools specialize in preparation for urban practice, or rural, or northern, (or international) as separate and distinct concentrations? Or should (almost) all students be given a choice: or, none at all? Do some schools not need to relate to rural areas and to preparation for rural practice? We noted the absence of some schools, Ontario and Quebec) from the workshop and wondered if that suggested no interest in rural northern practice.

a) Rationale for rural/northern involvement

Those of us present believed strongly that there are "pay-offs" for schools involved in rural and northern areas and in preparation for practice in those areas, such as:

- -increased opportunity to test the usefulness of theoretical concepts in a wider range of situations.
- -more linkages with agencies, communities, practitioners, and with potential students. Possibilities for greater public and professional awareness and support of the school and university.
- -offers a "feed-back loop" from life situations and communities where the outcomes of intervention are more likely to be recognizable.
- -provides teaching material which is current, relevant and Canadian.
- -education of students is likely to be better preparation for practice in rural and northern areas.
- -faculty and students are likely to become more aware of, and sensitive to the needs and problems of rural and northern areas; and therefore, to Canada as a whole.
- -faculty members are challenged, stimulated and enriched by rural and northern experiences. Students prefer enthusiastic teachers who can model good practice.
- -good opportunities for challenging field work.

b) Students

We agreed that there are at least two different categories of students:

-full-time students who tend to go through university directly from high school with no, or little, work experience. The majority tend to be from urban centres, and young in age. Most will enter their first permanent job upon graduation.

-part-time students who tend to be older and more mature and to have had work experience, often human services work experience. Some of these students or potential students reside in rural/nothern centres where they do not have access to university campus-based programmes. Many of these students have financial, family and community commitments. Some schools extend their courses to lay people, para-professionals, other professionals and view them as part-time students who contribute to the quality of the classes. Some part-time students are financially supported by agencies and can expect promotion and increased salary upon course completion.

What characteristics are we looking for in students? How do we recognize them at admissions? What kind of people and professionals do we expect graduates to be? In his "outline of presentation" Ben Ami Gélin listed the requirements for rural practice as "autonomy, maturity, courage, versatility, respect for local values, sense of humour, power skills". We agreed that rural/northern social work calls for independent practice with limited consultation or supervison, decision-making ability, and the willingness and ability to take risks.

c) Curriculum

If we expect graduates to cope with the demands of practice in rural/northern areas then it is obvious that the curriculum must be rigorous and challenging.

To a limited extent we talked about the continuum of social work education from certificate programmes at the community college level, and certificate programmes through continuing education (university administered) to the Master of Social Work degree programme. For the most part, however, we focussed on the first professional B.S.W. degree which is recognized as basic preparation for professional practice in Canada. Both discussion groups talked about components of a curriculum which would reflect high expectations and standards; the need for a common or basic core of social work knowledge, skill and values; and the need for specifics which would prepare students for rural/northern practice. The outline of a curriculum which follows reflects ideas and suggestions made in two different discussion groups. No attempt was made during the workshop to list, organize or priorize.

Values: an understanding of one's own values, of social work values, and the values of rural/northern communities. In rural/northern communities there are often distinct cultural, ethnic, and/or religious groups whose values must be understood and respected if one is to work effectively with the community. Language and/or other differences between social workers and citizens may make understanding difficult. (Do social workers need to be, or to become fluent in the local language?) Differences in values between urban and rural students would be differences in specifics.

Knowledge: It was agreed that the basic knowledge for all students would be the same. There would be differences in emphasis and specificity for those preparing for non-urban practice. There were suggestions that the basic knowledge content should be taught in the first several years, and that the specific content be in the last year or two. Since some of the specific content could be obtained in liberal arts courses, perhaps some of these courses should be taken in the latter years of the programme. Classes such as rural sociology, geography, native studies etc., would be particularly relevant.

Knowledge of Canadian political, economic and social welfare systems is essential. There should be knowledge about the characteristics of rural/northern communities, and about the region, its history, geography, and special characteristics. To date, preparation for work with native people has been inadequate.

There was consensus that the unitary (integrated) approach to practice was appropriate for preparation for rural/northern generalist practice. We stressed the importance of critical analysis and principles of developmental problem-solving intervention.

Skills:

Critical thinking, analytical skills
Ability to conceptualize
Human relationship skills: helping, working with people, building positive relationships in communities etc.
Leadership and organizational skills
Enabling, educating and advocating skills
Skills in locating, creating, and using resources
Communication skills: listening, speaking, writing
Skills in dealing with power and conflict
Adaptiveness to the context and the realities of life and work situations
Creativity and innovativeness
Practical skills such as how to drive a car, use telephone and radio, work through an interpreter?
(Do we assume these are acquired elsewhere?)

Are all of these skills universally expected of students or are some specific to rural/northern practice? Are we being idealistic, expecting a super-human being?

If we assume these skills are important, how are they learned and taught? When?

d) Field Work

Field work in the final year of the B.S.W. degree programme seemed to be viewed as the primary place where teaching-learning of the specifics of rural/northern practice could occur. This is not to suggest that it is the only place or course. It is the one course with which we have experimented and have some experiences to draw from.

There was some question whether students are prepared as well as they need to be for the demands of rural/northern field work. Some students do not have a sufficiently good knowledge base and are weak in basic social work skills. This puts considerable responsibility upon the student and faculty person. For the most part, we feel that students have coping resources, learn and grow and make a contribution to the area in which they have their field placement.

Block, concurrent and a variation of both (concurrent with classroom content delivered partly in "blocks" of consecutive days) have all been tried in Canada. Some schools are now requiring rural placements in the summer preceding the final year or in the final year. Some schools have no rural placements and others do for students interested in this kind of placement. Further information about different programmes may be found in the section of this report entitled "Programmes of some schools".

A form of contracting between student, faculty field instructor, and resource or agency person: or between school and agency or organization seems to be used by most schools. Field placement may be with a traditional case-oriented agency, with police, public schools or other non-social service systems, or with Indian Band or communities. Students have been placed individually in a community or with a small group of peers.

Both peer learning and independent learning have been encouraged and supported. Some faculty members have become highly mobile, flying or driving from one field placement to another.

What seems to stand out about rural field work is the enthusiasm and satisfaction both faculty and students express about their experiences. Perhaps it is partly because they are "pioneering", and feel that they are needed and are making contributions to the lives of people and communities. A high percentage of students who have had rural/northern field experience choose to take jobs in non-urban settings after graduation.

Has rural social work a contribution to make to social work and social work education? One group speculated that this might be so. Integration of services, and interdisciplinary teamwork tends to have been implemented and tested more in rural and northern areas than in the cities. As Joe Ryant said recently in the conclusion of his paper : "It is entirely possible, therefore, that in matters of social service integration, the small town will lead the nation."4

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4 Joe Ryant, The Integration of Services in Rural and Urban Communities, Canadian Journal of Social Work Education, Vol. 2 no. 3, Fall 1976.

Continuing Education

Many of the issues and challenges of social work education relevant to rural/northern people have as their common denominator continuing education, also called life-long learning. We agreed that schools have responsibilities for continuing education beyond the boundaries of the cities. We asked questions such as, continuing education for whom? For professionals in the field, for those needing professional education but already employed in the system, for other professionals (nurses, for example), or for anyone interested and willing to engage in learning? By whom? Schools alone, schools in conjunction with university extension (continuing education) departments, schools with public social service departments, or together with professional organizations? Where should courses be held? We saw few reasons why they could not be held wherever there are enough students to comprise a class. Classes have been held successfully in trailers, public schools, hotels. What do we teach? Credit courses towards a degree, certificate courses, and non-credit courses have all been offered by Canadian schools. Some information about them is included in the section on "Programmes of Some Schools."

We were enthusiastic about the adult education model of teaching-learning and its use and/or potential use in social work education. We believed that one of the possible outcomes from involvement in continuing education is the strenthening of the human service delivery system. Other possible outcomes were listed in the preceding section of this report.

In planning for continuing education we recommended that we listen to the consumer or potential consumer and plan to suit consumer needs rather than plan to suit the needs and whims of the university and its faculty. We recognized that continuing education is designed for people who wish to engage in part-time studies and calls for a decentralized programme with provisions for a centralized information system, use of tele-communication systems, and financial and other resources. We are just beginning to realize the potential of continuing education for strengthening schools linkages with rural/northern people.

Organization and Administration

We would recommend that schools of social work move in the direction of part-time study programmes, strengthening their continuing education programmes, and decentralization of administration of those schools interested in relating to rural/northern populations.

We accept the responsibility for setting standards, for establishing criteria for student performance to meet acceptable professional standards, and for creation of a learning environment. We are aware that finances and relationships to funding bodies may need to be addressed. We recognize that not

all faculty members share our interest and enthusiasm in the subjects under discussion, and we recognize also that some teachers may need help in learning how to teach in the country. Students expect and often demand that their education be relevant to their situation and to the context in which they work, and significant to them personally.

Challenge for competency exams have been used successfully by some schools and would seem to us to be desirable for those schools interested in admitting students with significant human services work experience.

Some participants expressed concern that we did not seem to be very successful at educating native people for social work in our regular campus-based programmes. Perhaps the experiences of the Saskatchewan Indian Cultural College and the Regina school and of the teacher training programmes, U. of Brandon, would help us address this area more specifically in the future.

In conclusion, we recommend that schools be responsive to human needs and that planning allow for flexibility, adaptiveness and change.

PRESENTATION OF PLANS FOR A TEACHER EDUCATION PROJECT FOR RURAL MANITOBA (TERM)

We were fortunate to have as our guests on the last afternoon of the workshop, Dr. Eric McPherson, and Professor Marcel Bonneau of the Faculty of Education, University of Manitoba, who told us in a most informative way about plans for the TERM project and responded to the many questions which were stimulated by their presentation.

Basically, the purposes of the project were to provide a teacher education programme to students who did not otherwise have the opportunity for teacher education, to prepare them for rural teaching positions; and, to provide professional development opportunities for teachers in the areas served by the project. Teaching centres would be located in three different rural areas and courses (credit and non-credit) would be delivered from those centres by university faculty members. Some features of the programme were that students would be assessed and assisted with learning skills, and they would be allowed to move at their own pace. Although they might not be able to complete their degree in the three years of the programme, they would be able to do so as part-time or summer students. The calendar year would be eleven months rather than eight or nine. Flexibility was built into the planning. A local advisory committee would have responsibility for selecting students for admission to the programme. Sites for learning centres were being chosen by the funding body, the provincial government, in conjunction with the Faculty of Education. Since the project was geared to employment in rural areas there was expected to be federal government cost-sharing.

I very much regret that I must report that funding was withdrawn from the project and that, unfortunately, it has not been implemented. It is hoped, however, that a less costly, modified version of the original plan might be undertaken in the next year or so. In that case the focus would be upon establishing learning centres for purposes of needs assessment and professional development. Planning will likely be in conjunction with the professional teachers' association in the region.

Among the topics discussed in the response to the presentation were the following:

1) The importance of planning: the complexities of planning
2) The importance of funds adequate to meet objectives and sufficient not to lower educational standards.
3) Selection of students to meet certain special criteria.
4) Assessment of incoming students learning skills and provision of resources for learning skills.
5) Use of learning centres as classrooms and as resources for professional development. Mobile faculty.
6) A variety of teaching media is available to us: amplified telephone, video, TV satellite, etc. as well as books. Packaging as correspondence sources is also possible.
7) The inclusion of other systems in planning: e.g. government, local authorities, professional association.
8) Integration and interdisciplinary education may be "good" in principle but we must educate people with knowledge and skills in their own profession so that they have something to contribute. We will also have to be prepared to abandon our own professional jargon and mystique.
9) Professional faculties must be relevant.

CONCLUDING REMARKS

In summarizing the workshop, Professor Collier (Ken) referred us back to the rationale and purposes for the workshop as outlined in Ms. Mathieu's memo. He noted that we had spent most of our time on purpose #1, exchanging ideas and information about ways and means to relate social work education to rural/northern areas. We talked too of the need for teaching materials which would bring rural canadian life into perspective. We did consider the responsibilities of schools for education, research and service involvement and ways and means to carry out that involvement in rural/northern areas. We did acknowledge that accessibility to higher education was important and we did consider alternative delivery systems including part-time study, decentralization, and use of media for communication.

Needs of rural minority people especially native people, questions of cost-effectiveness, and inter-disciplinary education (items 4, 5, and 7) we acknowledged but did not discuss in any detail nor depth. We did do plenty of "other"!

More specifically, as we look back to where we began, we talked of the importance of educating for understanding and for effective intervention in economic, cultural and political systems, as well as in social systems. We and our graduates need to be able to deal with power and conflict skillfully, provide leadership for positive change and strengthen communities and their people.

Part of our discussion was philosophical and theoretical, addressed to what social work is all about. We asked if social work in rural areas is more like than unlike social work in urban centres. We did not answer that question except to decide that for now we must focus on rural social work until we are clear what it is all about. We must also focus on what kind of education is needed as preparation for practice in rural/northern areas, and what is needed for life-long learning.

When we broke into two discussion groups there was a tendency to engage in "war stories": "man it was rough out there in the trenches (country) kind of stories". At the same time we seemed to say that what we are doing is challenging and fun, and not second-rate social work. We like what we are doing and we think we are contributing to social work education and to society.

The discussions covered a wide range of topics: experiences, school programmes, rural field placements, teaching methodologies, content of courses and their delivery, continuing education, etc. This reminded us of a big department store catalogue, full of good but very different things.

We are beginning to understand what makes social work in rural/northern Canada special. We have become aware that we are meeting with "kindred spirits", and this is very encouraging.

Professor Collier requested a brief report from each discussion group to permit sharing between the two groups. Professor Len Richards volunteered for one group, and Andrew Farquharson for the other. Slightly edited versions of their reports plus comments of other participants follow:

(Len Richards - group 1)

It seemed to me that an issue which sort of went like a ping-pong ball over a net was the similarities and differences between rural and urban social work. We did seem to agree that there is a common core of methodology that can be used in both settings, but that there is some knowledge and, perhaps, some specific methods of application pertinent to one and not to the other. Previously, many people approached the rural areas from a community development perspective. Now we are talking about a social work perspective. We also mentioned the need to bring people from different professions together to achieve an interdisciplinary perspective.

(Andrew Farquharson - group 2)

We spent a lot of time in our group sharing what the details were in each of our programmes: how we decide upon rural field placements for which students, how we supervise and teach them, etc. We also talked about what to do about faculty members who don't get excited about rural/northern social work and don't want to get involved. What I took particularly from the discussion was the importance of a good relationship with the extension service, and of rural field placements. We emphasized too the significance of a number of precepts of adult education and life-long learning. Certainly, I was impressed with the kinds of risks and creativity that various universities were taking in pioneering quite unusual kinds of field placements, and unique teaching-learning arrangements. I really had not realized how imaginative and creative people were being in their approach to social work education. I got a great deal out of the small group discussion.

(Maurice Miron)

There was one point in particular that I found quite interesting and that was the distinctions between rural areas and isolated communities. We have tended to roll all social work into one bag, but perhaps there are very real differences, for example, in how social workers or how educators are perceived.

The other point I found interesting had to do with the TERM proposal. I noted that they had not budgeted for a cheap degree. I think this may be important for us to remember. We are trying to create a "new generation" of doers but we must guard against moving too quickly because the demand is so great, that the consequences are poorly prepared professionals.

(Howard Goldstein)

I have been in Canada only two and one-half years. At a recent meeting I raised a question: "Is there such a thing as Canadian Social Work?" Nobody would say what it was. What we are talking about here <u>is</u> very distinctly Canadian Social Work. This becomes manifest to the extent that people can begin to document what it is that they are doing.

Conclusion:

We concluded with a list of recommendations for action, which follows:

RECOMMENDATIONS FOR ACTION

1) That we form an "interest group" to continue what has been begun.

2) That we ask the CASSW Programme Committee for a niché within the CASSW Annual Meeting at Laval in June 1976, in order for those who are interested in education for rural/northern practice to meet. Joan Zeglinski was asked to arrange this.

3) That exchange of information, course outlines, papers etc., between individuals and schools be encouraged.

4) That the possibility of exchanges of faculty between schools for the purpose of holding workshops, meeting with faculty and students, exchanging ideas etc., be explored.

5) That material about programmes, bibliographies etc. be forwarded to Joan Zeglinski for use in preparation for the report of the proceedings of the workshop.

6) That Joan would prepare a report of this workshop. Hopefully, distribution by CASSW to participants would be in the fall. The report should be an instrument for ongoing dialogue and work.

7) That participants' names and addresses be retained as a first list of persons interested in this subject with whom participants and the CASSW Commission on Services could communicate.

8) That the request for some kind of structure for having more on-going dialogues be taken back to the Commission on Services asking them how they can help us.

9) That a brief report of the workshop be sent to the Canadian Journal of Social Work Education. According to a member of the Editorial Board, the Journal is looking for reflections of experiences etc.,in addition to scholarly articles.

10) That the Interest Group would be open to anyone interested in participating. Anyone would be welcome to attend our "meeting" in Laval.

11) Joan Zeglinski agreed to be convenor of a meeting at Laval and to be interim chairperson of the Interest Group.

RURAL INTEREST GROUP

The Rural Interest Group was an outcome of the workshop on Social Work Education for Practice in Rural/Northern Areas. Members are all those who attended the workshop and all those who attended a noon hour "meeting" at the CASSW Annual Meeting in Laval, June 1976. Anyone who is interested in social work education for rural/northern practice may have his or her name added to the membership list simply by writing to:

Dr. Ben Ami Gélin,
Secretary, Rural Interest Group,
School of Social Work,
Laurentian University,
Sudbury, Ontario
P3E 2C6 Phone (705) 675-1151

Other members of the Steering Committee of the Rural Interest Group (elected at Laval for a one year term) are:

Prof. Joan Zeglinski, U. of Manitoba, Chairperson
Prof. Joe Dufour, U. of Regina, (for Harvey Stalwick), Treasurer
Prof. Morris Bartlett, Memorial U. of Newfoundland
Prof. Jos Laviolette. U. de Moncton

Plans for 1976-77:

The Steering Committee met in Sudbury on October 30 and 31, 1976 and began to plan for 1976-77.

Agenda items included:

Terms of reference: We have drafted an outline of the purpose, functions, and general provisions of the Interest Group. This will be circulated to members prior to the next CASSW Annual Meeting (Fredericton, June 6-9, 1976)
Communication with members: In addition to direct contact by letter with you through the new CASSW Newsletter and through the Canadian Journal of Social Work Education. (These avenues are to be explored.) News may also be placed in the Human Services Newsletter from time to time. We will attempt to locate potential members in the Far North and in Quebec.
Relationship to CASSW: Ms. Mathieu and the CASSW Commission on Services will be kept informed by Jos. and Joan.

Objectives and plans:

1) We would like to hold a second workshop and are exploring the possibility of a workshop in Sudbury in March 1977. A clear expectation would be that each participant contribute materials (case studies, papers on definitions, etc.) so that an outcome of the workshop would be compilation of a resource book of teaching materials.

2) Group membership meeting at the CASSW Annual Meeting. There is also the possibility that we may be able to have two hours for a workshop during the Annual Conference.

PREFACE

Nous sommes heureux de vous présenter le compte-rendu d'un atelier tenu à l'Université du Manitoba en mars 1976 sous les auspices de la Commission des services de l'Association canadienne des écoles de service social et avec l'aide généreuse de Santé et bien-être Canada.

Afin de mieux répondre aux exigences de la profession, plusieurs de nos membres ont récemment essayé des nouvelles formes de programmes d'études y compris des stages, plus adaptés à la formation de travailleurs sociaux intéressés à pratiquer en milieu rural ou dans le grand nord. Ces expériences leur ont permis de formuler des questions auxquelles l'atelier a tenté de répondre.

Le présent document veut surtout préciser ces questions dont nous devrons, en tant qu'éducateurs responsables, poursuivre l'analyse. On y trouvera aussi une source très riche de références et de documents pédagogiques.

L'Association canadienne des écoles de service social est redevable à tous ceux qui ont bien voulu contribuer à la réalisation de cette rencontre. Nous voulons souligner en particulier la collaboration si efficace du professeur Joan Zeglinski et de ses étudiants, les principaux auteurs de ce rapport.

Marguerite Mathieu,
Directeur administratif

I N T R O D U C T I O N

"Le rétablissement de l'équilibre voulu entre la vie urbaine et la vie rurale constitue peut-être la plus grande tâche à laquelle fait face l'homme moderne." (Shumacher, 1973)

Il y a moins de trois ans, quelques-uns d'entre nous nous sommes rencontrés sans formalité au cours de la réunion annuelle de l'ACESS et avons tenté de cerner les intérêts qui nous étaient communs en matière de formation en service social propre aux régions rurales. Aujourd'hui, nous appartenons à un groupe national de pratique rurale d'environ 50 personnes, dispersées de Terre-Neuve à Victoria, qui partagent tous les mêmes intérêts. Dans l'intervalle, j'ai rencontré bon nombre de nos collègues, membres du Rural Caucus aux Etats-Unis. Des lettres récentes reçues de l'IASSW indiquent que nous comptons des confrères ayant le même esprit en Afrique et en Asie.

Au début, le présent document était simplement un compte rendu des délibérations de l'atelier sur l'éducation en service social et de la pratique du service social dans les régions rurales et nordiques, subventionné par Santé et Bien-être social Canada et parrainé par l'ACESS, qui eut lieu à Winnipeg, Manitoba, du 15 au 16 mars 1976. Le texte a été élargi et comprend maintenant des renseignements sur le Groupe d'intérêt rural, des ressources et des données bibliographiques. J'espère que ce travail sera à la fois instructif et utile.

Un grand merci à tous ceux qui m'ont aidée à recueillir l'information, qui m'ont encouragée, qui ont dactylographié le texte et corrigé les épreuves. Toute ma gratitude va en particulier à Lawrence Bélanger de Brandon qui n'a cessé de me seconder, à Marguerite Mathieu qui m'a toujours manifesté son enthousiasme et ses encouragements et à Barb Angel qui a fourni les idées touchant les films pertinents.

Nous vous saurions gré de nous faire connaître vos réactions, aussi bien positives que négatives. Prière de communiquer avec moi directement à School of Social Work, University of Manitoba, ou avec Marguerite Mathieu, directeur exécutif, Association canadienne des Ecoles de service social, 151, rue Slater, Ottawa.

Joan Zeglinski
Winnipeg
le 11 novembre 1976

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PREMIERE PARTIE

DELIBERATIONS DE L'ATELIER

La formation en service social et la pratique du service social dans les régions rurales et nordiques: Elaboration de lignes directrices et de matériel pédagogique

OBJECTIFS PRIMAIRES ET SECONDAIRES

Une note du 5 février 1976 que Marguerite Mathieu adressait aux doyens et directeurs établissait ainsi les objectifs primaires et secondaires de l'atelier:

L'un des résultats immédiats des efforts des Commissions visant à réaliser le plan quinquennal d'expansion a été une proposition faite par la Commission des services portant sur la tenue d'une consultation nationale ou d'un atelier destiné aux professeurs liés ou intéressés à l'enseignement de la pratique en milieu rural. Nous espérons que ce sera la première d'une série de réunions où les éducateurs pourront exposer leurs préoccupations communes, échanger leurs expériences, clarifier les questions, formuler des lignes directrices et préparer du matériel pédagogique.

Nous comptons qu'un atelier national auquel assisteraient des professeurs intéressés venant de toutes les parties du Canada, aiderait à centrer une attention particulière sur la formation en service social pratiqué dans les régions rurales et à atteindre les fins suivantes:

1) échanger des idées et des renseignements sur les voies et moyens d'adapter l'enseignement du service social aux régions rurales;

2) trouver et peut-être commencer à préparer du matériel pédagogique (ouvrages de consultation, bibliographies, vidéo, etc.) qui permettrait de faire entrer la vie canadienne dans le programme d'étude et de porter le programme d'étude chez les résidents ruraux;

3) examiner la responsabilité des écoles en matière d'enseignement, de recherche et de service en milieu rural et nordique, ainsi que les divers moyens d'assumer ces responsabilités;

4) se demander si les minorités rurales, en particulier les autochtones, n'auraient pas des besoins particuliers que les écoles devraient traiter d'une façon spéciale;

5) envisager de façon réaliste l'efficacité du coût des programmes d'enseignement axés sur les milieux ruraux;

6) étudier la question de l'accessibilité des résidents ruraux aux études post-secondaires ainsi que le problème de la transformation des universités traditionnelles situées dans des régions rurales;

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7) envisager la possibilité d'études interdisciplinaires - existe-t-il des voies et moyens grâce auxquels les écoles de service social pourraient, en collaboration avec d'autres facultés, telles que les Sciences infirmières, former des gens au travail d'équipe interdisciplinaire qui importe particulièrement à la prestation des services en milieu rural;

8) autres objectifs à déterminer par les participants.

HISTORIQUE DE L'ATELIER

Une dégustation vin et fromage accueillit les participants à l'hôtel où ils logeaient. Il y eut d'autres occasions d'entretenir des conversations à bâtons rompus - aux repas et en soirée. Nous avons encouragé cette aisance et cette souplesse.

Pendant deux jours, les 14 et 15 mars 1976, nous avons parlé et écouté, et établi des liens d'amitié avec des collègues canadiens, dont bon nombre nous étaient inconnus auparavant. Certains d'entre eux venaient d'une école qui avait su donner un élan bien planifié et bien explicite aux études rurales, tandis que d'autres appartenaient à des universités traditionnelles à vocation urbaine. Nous avons vite découvert que nous avions des intérêts en commun. Nous avons regretté l'absence de représentants du Québec et du Grand Nord pour compléter l'identité canadienne d'un océan à l'autre.

C'est Marguerite Mathieu qui a ouvert l'atelier; elle fut aussi habile à retrouver un porte-manteau manquant qu'à souhaiter avec grâce la bienvenue aux participants. Mlle Mathieu et les trois membres présents de la Commission des services (Laviolette, Rouse et Zeglinski) ont assumé à tour de rôle la responsabilité de présider à nos réunions. On nous a demandé de nous présenter nous-mêmes et d'expliquer notre intérêt particulier à l'égard de l'atelier. Les motifs exprimés se rapprochaient beaucoup des objectifs mentionnés dans la note de Mlle Mathieu. Les préoccupations tendaient à se centrer autour des difficultés qu'il y avait à surmonter les réalités, les problèmes et les contraintes qu'offre la mise en oeuvre des programmes d'étude dans des endroits éloignés par des établissements urbains relativement importants et, souvent, à vocation urbaine.

A la suite des présentations, le Dr Ben Ami Gélin fit quelques observations préliminaires qui fournirent aux participants les grandes lignes de la communication qu'il nous présenta plus tard. Un débat général s'en suivit. Pour faciliter la discussion, nous nous sommes séparés en deux groupes qui travaillèrent chacun de leur côté pendant à peu près la moitié du temps.

Le dernier après-midi, nous avons accueilli le Dr Eric McPherson et le professeur Marcel Bonneau de la faculté d'Education, de l'University of Manitoba, qui nous firent part d'un projet novateur de formation des maîtres pour le milieu rural du Manitoba (Projet TERM). Le professeur Ken Collier résuma ensuite les travaux de l'atelier et nous avons clôturé la session en formulant quelques

recommandations de suivi. Les commentaires ont été très positifs. Les idées, la détermination et l'amitié qui s'y sont manifestées nous ont stimulés et encouragés. Nous avons atteint nos buts et arrêté des plans en vue de poursuivre notre travail.

LA LISTE DES PARTICIPANTS

Bartlett, Morris, Memorial University, St. John's
Collier, Ken, Lac la Ronge Center, University of Regina
Drieger, Walter, University of Manitoba
Duplisea, Jean B., Dalhousie University, Halifax
Farquharson, Andrew, Memorial University, St. John's
Gélin, Ben Ami, Université Laurentienne
Glaser, Lionel, Assinaboine Community College, Brandon, Manitoba
Gifford, Jocelyne, University of Victoria
Goldstein, Howard, Dalhousie University, Halifax
Kroeker, B.J., University of Windsor
Laviolette, Jos, Université de Moncton
Mathieu, Marguerite, A.C.E.S.S.
McKenzie, Brad, University of Manitoba
Millar, Kenneth, Université Laurentienne
Miron, Maurice, Santé et Bien-être Canada
Morris, Marie Claire, Université de Moncton
Richard, Louis, Université de Moncton
Richards, Len, University of Calgary
Rouse, Jeff, Université Laurentienne
Seebaran, Roop, University of British Columbia
Senner, Les, Prince Albert Center, University of Regina
Shepherd, Robert, King's College, U. of Western Ontario
Stalwick, Harvey, University of Regina
Zeglinski, Joan, University of Manitoba

Etudiants de l'University of Manitoba, section rurale et nordique

Bélanger, Lawrence
Cates, Farley
Fowler, Sandra
Kosheluk, Donna
Sterling, Marilyn
Zeke, Diane

Invités

Bonneau, Marcel, Faculty of Education, University of Manitoba
McPherson, Eric, Faculty of Education, University of Manitoba

OBSERVATIONS PRELIMINAIRES

(Le Dr Ben Ami Gélin, Laurentienne)

"La seule chose qui rend peut-être le Canada différent des autres pays est sa vie rurale. Plus j'apprends à connaître le Nord-Est ontarien et plus je rencontre de gens venant de toutes les parties du

Canada, plus je sens que nous avons quelque chose en commun. Mais sans doute le reste de la population qui se débat dans les villes du Canada n'a pas conscience de cette réalité.

Le service social rural ressemble au service social général par plus de côtés qu'il n'en diffère. Et pourtant ces différences sont importantes et valent la peine d'être relevées.

Qu'il s'agisse d'un milieu rural ou urbain, ou encore d'un groupe particulier, d'une force individuelle ou collective, la prestation du service social doit avoir un objectif. Dans la documentation sur la pratique du service social, on trouve très peu de détails qui portent uniquement sur la finalité de l'exercice en milieu rural. D'autre part, dans certains écrits sur le Tiers Monde, (les publications des Nations Unies) je trouve de larges applications aux expériences que nous connaissons dans les régions rurale et nordique du Canada.

Les penseurs sociaux contemporains croient que le service social devrait contribuer au développement social ou le catalyser. Par exemple, cette notion de développement social peut se diviser en trois parties:

1) la détermination des objectifs
2) la recherche des ressources
3) l'engagement de la localité dans l'utilisation des ressources relevées en vue de la réalisation des objectifs appropriés.

Nous présumons que le développement rural consiste à essayer de rendre les communautés rurales semblables à la région métropolitaine de Toronto. Je prétends que la communauté rurale n'y gagnerait rien. Au contraire, une société développée est celle où les citoyens ont facilement accès au pouvoir et aux prises de décisions. Ce sont eux et non des forces extérieures qui doivent prendre les décisions qui influent sur leurs vies, leurs occupations et leurs destinées."

RESUME DE LA COMMUNICATION:

(Le Dr Ben Ami Gélin, Laurentienne)

1. En tant qu'élément de méthodologie du service social, la pratique rurale offre plus de ressemblances que de différences avec la pratique urbaine. Toutefois, nous avons relevé un nombre suffisant de différences pour nous tourner désormais vers la recherche: a) des caractères uniques de la pratique rurale, et
   b) d'instruments ou de méthodes pédagogiques servant à la préparation à la pratique rurale

2. Quelques caractéristiques de la pratique du service social en milieu rural:

   a) Finalité: contribuer à l'élaboration d'une documentation en service social qui aiderait à déterminer l'unicité de la pratique du service social en milieu rural, à renforcer les relations

verticales et horizontales au sein de la communauté et par là remettre le pouvoir de décision à la localité rurale.

b) Le milieu: faible densité, relations personnelles primaires, isolement relatif, élites gouvernantes relativement restreintes (ouvertes ou fermées?), éloignement des centres de décision, méfiance à l'égard de l'autorité centrale, dépendance et instabilité économiques, contrôle social puissant.

c) Le travailleur social: pratique générale, plurifonctionnelle; éloignement physique des ressources et de la surveillance; représentant de l'agence? , travailleur autonome?, protecteur des droits du citoyen?

d) Les problèmes: les mêmes qu'ailleurs? ; paronoïa?; "solutions importées"?; dépendance des biens et des services ruraux; problèmes particuliers et aliénation des autochtones; perte des valeurs communautaires traditionnelles; qui détermine les objectifs du traitement?

3. Les exigences de la pratique rurale: autonomie, maturité, courage, souplesse, respect des valeurs locales (clients), sens de l'humour, techniques de relation avec les autorités.

4. Les problèmes des éducateurs:

a) Critères particuliers (supplémentaires) de sélection?

b) Apprentissage de la pratique variée, plurifonctionnelle, sans grande surveillance: le stage.

c) Contenu du programme d'étude: politiques, économie, voisinage et développement social des petites localités...

d) Modes et moyens de communication - surmonter les distances.

e) Contrats particuliers étudiants-école? Evaluation du rendement.

f) Autorité, autodétermination, radicalisation, dilemme cause ou fonction, dilemme des relations professionnelles - ou - personnelles, et maintien des normes de la pratique. Le travail de pionnier en service social est-il disparu?

g) La préparation de matériels de recherche, de documentation et autres ressources pédagogiques.

h) Tribune pour continuer d'échanger des idées et des données sur le sujet.

RESUME DE LA DISCUSSION

Introduction:

Grâce à l'aide compétente des étudiants de l'Ecole de service social de l'University of Manitoba, nous avons pu enregistrer toutes les

séances de l'atelier sur bandes vidéo et audio. Au lieu de reproduire ces délibérations au long, nous avons décidé de disposer la matière selon de grands thèmes:

a) objectifs primaires et secondaires de la formation en service social
b) besoins, intérêts et aspirations des citoyens de régions rurales ou nordiques
c) formation en service social pour atteindre la compétence professionnelle
d) éducation permanente
e) mise sur pied et application des programmes de service social

Nous espérons reproduire la substance et l'esprit enthousiaste de cet atelier national.

Nous avons discuté de programmes particuliers à certaines écoles et nous vous communiquerons ces détails plus loin sous la rubrique "Résumé des programmes de certaines écoles".

Les objectifs primaires et secondaires

> L'école qui ignore la situation sociale de sa profession, de son pays ou de son milieu géographique réduit son influence, son efficacité, voire sa propre existence.[1]

Bien au fait de la situation canadienne, les participants ont discuté les objectifs primaires et secondaires des universités ainsi que des écoles de service social. Certains d'entre eux voyaient leur université comme une "tour d'ivoire" qui maintenait son attitude pleine de raideur et axée sur le milieu urbain. Ils ont tous été d'accord pour affirmer que les écoles et les universités devaient assumer leurs responsabilités à l'égard de l'enseignement supérieur, y compris la formation en service social, au-delà des limites de la ville.

On a enregistré toute une gamme d'opinions ayant trait aux objectifs primaires et secondaires de la formation en service social. Personne n'a tenté de les étudier en particulier, ni de les ranger par ordre de priorité. Les voici:

- former des généralistes. (on a discuté le sens de ce mot)
- mieux informer les citoyens: une société en éveil
- améliorer et renforcer le système de prestation du service social
- assurer le développement social: aider les gens à se perfectionner eux et leur communauté
- inventer des méthodes novatrices de prestation du service social

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1 Charles Guzzetta, "Curriculum Alternatives", Journal of Education for Social Work, Vol. 8, N. 1, P. 30.

- veiller au service communautaire
- fournir les moyens d'apprentissage continu
- préparer les gens à des emplois professionnels exigeants
- parfaire l'éducation des gens qui occupent des emplois en service social
- concevoir une documentation en service social et y contribuer
- faire des recherches

Comment explique-t-on l'intérêt grandissant qu'on porte au service social en milieu rural?[2] Il se peut que certains d'entre nous soient dissatisfaits de la vie citadine ou soient en quête de racines rurales? Ou ce mouvement est-il relié aux réalités du marché du travail? Ou est-ce le dernier caprice à la mode? Il reflète peut-être une perspective plus holistique, globale et écologique, une prise de conscience accrue de l'interdépendance humaine et de la dépendance humaine de la nature. Il indique peut-être, en partie, un changement des tendances migratoires (urbaines ou rurales). Ou les écoles cherchent-elles à être de leur temps?

Les besoins, les intérêts et les aspirations des résidents ruraux

On a généralement convenu qu'il fallait solliciter et écouter les besoins, les intérêts et les aspirations des résidents des régions rurales et nordiques. Ce qui se passe dans le Nord et dans les milieux ruraux est d'une grande importance pour le pays tout entier. Quelqu'un nous a prévenus de ne pas faire d'hypothèses sur les besoins de ces régions à partir d'un préjugé urbain passager. Nous savons également que les communautés rurales et nordiques n'ont trop souvent servi que de matière première à la rédaction d'une dissertation ou d'une thèse. Les points de vue des résidents sont souvent plus négatifs que positifs.[3]

Les éducateurs en service social ont-ils une responsabilité envers les communautés rurales et nordiques et leurs citoyens? Sans aucune équivoque, nous avons tous répondu "Oui!" Puis après, que devons-nous faire? Comment devons-nous le faire. Les réponses ne sont ni simples, ni claires. En réalité, une bonne partie de tout le débat a porté sur ces questions. Quelques-uns croyaient que nous devrions nous engager - une façon de le faire étant de placer du personnel dans les régions rurales et nordiques, une autre étant les programmes d'éducation permanente. D'autres émirent l'avis qu'il nous faudrait mieux préciser les raisons et les conséquences possibles de notre engagement.

Nous savons tous que les étudiants, les citoyens, les employeurs, le gouvernement et les organismes subventionnaires demandent et (ou) exigent que nous marchions dans cette direction de l'éducation permanente, la décentralisation, l'apprentissage de la pratique rurale et

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2 Non seulement au Canada, mais aussi aux Etats-Unis, en Asie et en Afrique.

3 Voir aussi Del Koenig (éd), Northern People and Higher Education Association des Universités et Collèges du Canada, Ottawa, mars 1975.

nordique. Les réalités de notre situation sociale, de notre milieu géographique et de la profession nous imposent au moins d'examiner ces questions. Nous devons commencer quelque part et c'est à ceux d'entre nous, qui sommes intéressés et prêts à travailler, de mettre la main à la pâte.

Un participant venant du Nord de la Saskatchewan s'est demandé si le service social en milieu "rural" et le service social, en milieu "nordique" étaient synonymes ou s'ils exigeaient une analyse distincte et une préparation scolaire différente. A la connaissance de l'auteur, il n'existe aucune école qui prépare spécifiquement à la pratique en pays nordique quoique le Manitoba dispense depuis un certain nombre d'années un programme particulier à la pratique dans le Nord et la Saskatchewan entretienne des centres au Lac la Ronge et à Prince Albert. Où éduque-t-on les praticiens des régions septentrionales? Dans le Grand Nord, l'école de service social ou l'université la plus proche peut être à mille milles de distance.

On a également mentionné le service social international et les similitudes qui existent entre le service social international, nordique et rural. Notre bibliographie embrasse ces trois domaines.

Pendant trop longtemps, le service social a reflété un préjugé urbain. Pendant trop longtemps on a pris pour acquit que la plupart des gens viendraient vivre un jour dans quelques grandes villes comme Montréal et Toronto et que l'immigration urbaine était un courant irréversible. La marée semble à son point tournant. Comme l'a signalé un participant, il se pourrait qu'avec le temps les travailleurs sociaux aident aux gens à apprendre à vivre à la campagne.

Les études en service social en vue de la compétence professionnelle

> Voyageur, il n'existe pas de sentier
> naturel; on les fait en y marchant
> (Antonio Machodo, Espagne)

On a posé bien des questions sur la tendance qu'ont les étudiants à se préparer à la pratique urbaine. Sont-ils mal formés pour la pratique dans les régions rurales et nordiques? Certains participants ont rappelé leurs propres études qui ne les préparaient pas bien à la pratique rurale. Les écoles devraient-elles se spécialiser dans la préparation à la pratique urbaine, ou rurale, ou nordique (ou internationale), selon des concentrations distinctes? Ou bien devraient-elles offrir un choix à (presque) tous les étudiants: ou aucun choix? Certaines écoles n'ont-elles pas besoin de s'adapter à leur milieu rural et à la formation à la pratique rurale? Nous avons remarqué l'absence à cette rencontre de quelques écoles (de l'Ontario et du Québec) et nous nous sommes demandés si cette absence provenait d'un manque d'intérêt envers la pratique rurale et nordique.

a) La raison d'être de notre engagement dans la voie rurale/nordique

Les participants croyaient fermement que les écoles intéressées aux régions rurales et nordiques et à la préparation à la pratique dans ces milieux profiteraient de retombées telles que:

- des chances accrues de vérifier l'utilité des notions théoriques dans un éventail plus étendu de situations;
- des liens plus étroits avec les agences, les communautés, les praticiens et les étudiants éventuels. Des possibilités d'une prise de conscience plus vive de la part du public et de la profession, et d'un appui plus ferme envers l'école et l'université;
- une rétroaction complète provenant de situations réelles et des communautés où les résultats de l'intervention sont plus susceptibles d'être perçus;
- une moisson de matériel pédagogique actuel, pertinent et canadien;
- une meilleure préparation des étudiants à la pratique en milieu rural et nordique;
- une connaissance et une sensibilité probablement plus grandes chez les professeurs et les étudiants face aux besoins et aux problèmes des régions rurales et nordiques; et, partant, en ce qui a trait au Canada tout entier;
- les expériences rurales et nordiques sont passionnantes, stimulantes et enrichissantes pour les professeurs. Les étudiants préfèrent des maîtres enthousiastes qui peuvent inspirer une excellente pratique;
- de bonnes occasions d'accomplir du travail extérieur passionnant.

b) Les étudiants

Nous avons convenu qu'il existe au moins deux catégories différentes d'étudiants:

- Des étudiants à temps plein qui ont tendance à passer directement de l'école secondaire à l'université en ayant peu ou pas d'expérience pratique. Ils proviennent surtout de centres urbains et ils sont jeunes. La plupart occuperont leur premier emploi permanent à la fin de leur cours.

- Des étudiants à temps partiel qui ont tendance à être plus âgés et plus mûrs et à posséder une certaine expérience pratique, souvent dans des services humains. Quelques-uns d'entre eux habitent des centres ruraux/nordiques où ils n'ont pas accès à des programmes dispensés sur des campus universitaires. Bon nombre parmi eux ont des engagements financiers, familiaux et communautaires. Certaines écoles offrent leurs cours à des profanes, à des para-professionnels, à d'autres professionnels qu'elles considèrent comme des étudiants à temps partiel contribuant à la qualité des études. Quelques étudiants à temps partiel sont subventionnés par des agences et ils peuvent s'attendre de recevoir de l'avancement ou une augmentation de salaire à la fin de leurs études.

Quelles sont les caractéristiques que nous recherchons chez les étudiants? Comment les reconnaissons-nous à l'admission? Quelle sorte de personnes et de professionnels attendons-nous de nos diplômés. Dans les grandes lignes de son étude, Ben Ami Gélin énumérait parmi les exigences de la pratique rurale: "l'autonomie, la maturité, le courage, la souplesse, le respect des valeurs locales, le sens de l'humour, les techniques de relation avec l'autorité". Nous avons convenu que le service social en milieu rural/nordique s'appuie sur une conduite indépendante ne comportant guère de consultation ni de surveillance, la capacité de prendre des décisions, la volonté et le don de courir des risques.

c) Les programmes d'étude

Si nous voulons que nos diplômés puissent répondre aux exigences de la pratique en milieu rural/nordique, il est alors évident que le programme d'étude devra être rigoureux et sérieux.

Jusqu'à un certain point, nous avons parlé de la continuité de la formation en service social à partir des programmes de certificat au niveau du collège communautaire et de ceux de l'éducation permanente (à l'université) jusqu'à la maîtrise en service social. Toutefois, l'attention s'est avant tout centrée sur le premier diplôme professionnel que l'on reconnaît comme étant la préparation de base en vue de la pratique professionnelle au Canada. Les deux groupes de discussion ont mentionné les éléments d'un programme d'étude qui répondrait à la fois aux attentes et aux normes; la nécessité d'un tronc commun ou fondamental de connaissances, de techniques et de valeurs en service social; et le besoin de sujets spécifiques qui prépareraient les étudiants à la pratique rurale/nordique. Les grandes lignes du programme qui suit reflètent les idées et les conseils qu'ont présentés les deux groupes de discussion. Nous n'avons fait aucun effort au cours de l'atelier pour en dresser une liste, les ordonner ou leur accorder des priorités.

Les valeurs: compréhension de ses propres valeurs, des valeurs du service social et des valeurs des communautés rurales/nordiques. Ces localités comportent souvent des groupes culturels, ethniques et (ou) religieux distincts dont il faut comprendre et respecter les valeurs si l'on veut y accomplir un travail efficace. Les différences linguistiques ou autres qui existent entre les travailleurs sociaux et les citoyens peuvent compliquer les relations. (Les travailleurs sociaux ont-ils besoin de bien connaître la langue de la localité?) Les différences de valeurs entre les étudiants urbains et ruraux seront surtout de caractère spécifique.

Les connaissances: Nous avons convenu que les connaissances de base devraient être les mêmes pour tous. Il y aura des différences d'accent et de spécificité dans le cas de ceux qui s'orientent vers la pratique non urbaine. On a proposé que les matières de connaissance générale s'enseignent au cours des quelques premières années et les matières spécialisées, au cours de la dernière ou des deux dernières années. Etant donné que certains de ces cours spécialisés peuvent se prendre dans la section des arts libéraux, ils devraient peut-être figurer au programme des

dernières années. Des cours en sociologie rurale, en géographie, en études sur les indigènes, etc. seraient particulièrement pertinents.

La connaissance des systèmes politique, économique, et de bien-être social canadiens est essentielle. On devrait connaître également les caractéristiques des communautés rurales/nordiques, la région, son histoire, sa géographie et ses traits particuliers. Jusqu'à présent, la préparation au travail en milieu autochtone a été insuffisante.

Nous avons accepté que la méthode unitaire (intégrée) de la pratique convient à la préparation des généralistes destinés aux régions rurales/nordiques. Nous avons souligné l'importance de l'analyse critique et des principes de l'intervention développementale dans la solution des problèmes.

Les techniques:

Réflexion critique, techniques d'analyse
Aptitude à la conceptualisation
Techniques de relations humaines: aider aux gens, travailler avec eux, établir des relations positives dans les communautés, etc.
Qualités de chef et techniques d'organisation
Techniques d'assistance, d'éducation et de mise en valeur
Techniques de localisation, de création et d'utilisation des ressources
Techniques de communication: écouter, parler, écrire
Techniques de relations avec les autorités et de règlement de conflits
Adaptabilité au contexte, aux réalités de la vie et aux situations de travail
Esprit de créativité et d'innovation
Techniques pratiques telles que la conduite d'une voiture, l'usage du téléphone et de la radio, les communications à l'aide d'interprètes?
(Est-ce que nous présumons qu'on les a acquises ailleurs?)

Est-ce que l'on attend que tous les étudiants acquièrent toutes ces techniques ou certaines d'entre elles sont-elles particulières à la pratique rurale/nordique? Sommes-nous trop idéalistes, comptons-nous sur des surhommes?

Si nous tenons ces techniques pour importantes, comment les acquiert-on, comment les enseigne-t-on? Quand?

d) Le stage:

Il semble que l'on considère le stage de la dernière année du B.S.S. comme étant l'endroit principal où pourrait se faire l'apprentissage des aspects spécifiques de la pratique rurale/nordique. Cela ne veut pas dire que ce soit le seul endroit ou le seul cours possibles. Mais c'est le seul cours que nous connaissons et duquel nous pouvons tirer des expériences.

Certains se sont demandés si les étudiants sont préparés aussi bien qu'ils le devraient pour satisfaire aux exigences du service extérieur en milieu rural/nordique. Quelques étudiants ne disposent pas d'une base de connaissances suffisante et sont peu versés dans les techniques fondamentales du service social. Cette situation reporte une lourde responsabilité sur l'étudiant et le professeur. Nous croyons, en général,que les étudiants possèdent des ressources pour faire face au problème; ils peuvent apprendre, se développer et apporter une contribution à la région où ils seront placés.

Au Canada nous avons tout essayé: les stages-blocs, les stages concommittants et des variations de ces deux types de stages. Quelques écoles exigent maintenant du travail en milieu rural au cours de l'été qui précède la dernière année ou durant la dernière année. D'autres n'ont rien de la sorte et d'autres encore le font pour les étudiants qui s'intéressent à ce genre d'emploi. On trouvera de plus amples renseignements sur ces différents programmes dans la partie du rapport qui s'intitule: "Les programmes de certaines écoles."

La plupart des écoles semblent recourir à une forme de contrat entre l'étudiant, le professeur de stage de l'université et la personne ressource ou employée par l'agence, ou encore entre l'école et l'agence ou l'organisation. Le stage peut relever d'une agence traditionnelle de la police, des écoles publiques ou d'autres systèmes de service non sociaux ou se faire auprès d'une Bande ou d'une communauté indiennes. On a placé des étudiants seuls dans une localité ou au sein d'un petit groupe de camarades.

On a encouragé et soutenu l'apprentissage aussi bien collectif qu'autonome. Certains professeurs sont très mobiles et vont en avion ou en voiture d'un stage à l'autre.

Ce qui semble ressortir de ces stages en milieu rural est l'enthousiasme et la satisfaction que professeurs et étudiants manifestent à propos de leurs expériences. C'est peut-être, en partie, parce qu'ils se livrent à une oeuvre de "pionniers", qu'ils se sentent utiles et qu'ils contribuent à la vie des citoyens et des collectivités. Un pourcentage élevé d'étudiants qui ont effectué un stage en milieu rural/nordique décident d'accepter des emplois dans des régions non urbaines à la fin de leur cours.

Le service social rural a-t-il une contribution à apporter au service social et à la formation en service social? Un groupe a supposé que cela était possible. L'intégration des services et le travail d'équipe interdisciplinaire semblent avoir été essayés et mis à l'épreuve plus souvent en milieu rural et nordique que dans les villes. Comme Joe Ryant le disait récemment dans la conclusion d'une communication: "Il est donc bien possible qu'en matière d'intégration des services sociaux, c'est la petite ville qui mènera la nation."[4]

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4 Joe Ryant, The Integration of Services in Rural and Urban Communities, Revue canadienne d'éducation en service social, Vol. 2. N. 3, automne 1976.

L'éducation permanente

Bon nombre des questions et des défis que soulève la formation en service social pour les milieux ruraux/nordiques ont comme dénominateur commun l'éducation permanente. Nous avons convenu que les écoles avaient leurs responsabilités en cette matière et qu'elles allaient au-delà des limites de la ville. Nous nous sommes posé des questions telles que à qui s'adresse l'éducation permanente? Aux professionnels en pratique, aux personnes qui ont besoin de formation professionnelle mais qui sont déjà employées dans le système, aux autres professionnels (par exemple, les infirmières), ou à quiconque s'intéresse et aspire à s'engager dans le processus d'apprentissage? Qui s'en chargera? Les seules écoles, les écoles de concert avec le service des cours publics de l'université (éducation permanente), les écoles dotées de départements de service social public, ou en collaboration avec les associations professionnelles? Où les cours doivent-ils se donner? Nous ne voyons guère de raisons pour ne pas les offrir aux endroits où il y a assez d'étudiants pour former une classe. On en a organisé dans des caravanes, des écoles publiques, des hôtels. Quelles matières enseigner? Des cours ouvrant droit à un diplôme, à un certificat ou sans "crédit" se donnent dans les écoles canadiennes. Sous la rubrique "Les programmes de certaines écoles" on trouvera quelques renseignements à cet égard.

Le modèle d'apprentissage et d'enseignement servant en éducation des adultes, ses applications et (ou) son utilisation à la formation en service social nous ont enthousiasmés. Nous croyons que l'un des résultats possibles de l'engagement en éducation permanente est le renforcement du système de prestation des services humains. Nous avons énuméré d'autres effets possibles sous la rubrique précédente.

Pour la planification de l'éducation permanente, nous avons recommandé qu'on écoute le consommateur actuel ou éventuel et qu'on cherche à répondre aux besoins du consommateur plutôt qu'aux exigences et aux caprices de l'université et des professeurs. Nous reconnaissons que l'éducation permanente vise les gens qui désirent s'engager dans des études à temps partiel et qu'elle suppose un programme décentralisé comportant un système de centralisation de l'information, l'utilisation des télécommunications, des fonds et d'autres ressources. Nous ne faisons que commencer à nous rendre compte des possibilités de l'éducation permanente en ce qui a trait au renforcement des liens qui existent entre les écoles et les résidents ruraux/nordiques.

Organisation et administration

Nous proposerions que les écoles de service social tendent dans la direction des programmes d'étude à temps partiel, vers le renforcement de leurs programmes d'éducation permanente et la décentralisation de l'administration des écoles intéressées à servir les populations rurales/nordiques.

Nous acceptons la tâche d'établir des normes, de préparer des critères de rendement des étudiants permettant d'atteindre une formation professionnelle acceptable et de créer une ambiance propice aux études. Nous savons qu'il faudra sans doute établir des relations avec des organismes de financement et leur demander des fonds. Nous reconnaissons que tous les professeurs ne partagent pas notre intérêt et notre enthousiasme à l'égard des sujets abordés et que certains enseignants auront peut-être besoin d'aide pour apprendre la façon d'enseigner à la campagne. Les étudiants s'attendent à ce que leur formation correspondent à leur situation et au milieu dans lequel ils travaillent et qu'elle ait une certaine signification pour eux personnellement; souvent, ils l'exigent.

Quelques écoles ont eu recours avec succès à des examens de compétence qui nous semblent souhaitables dans le cas de celles qui sont intéressées à admettre des étudiants ayant une expérience pratique sérieuse des services humains.

Certains participants ont exprimé leur inquiétude devant le fait que nous ne semblons guère avoir réussi à former des autochtones en service social grâce à nos programmes réguliers dispensés sur les campus. Les expériences menées par le Saskatchewan Indian Cultural College et l'école de Regina ainsi que les programmes de formation des maîtres de l'University of Brandon, pourraient nous aider à nous intéresser davantage à ce secteur à l'avenir.

En terminant, nous recommandons que les écoles soient sensibles aux besoins humains et que,dans leur planification, elles soient plus souples, plus adaptables et plus ouvertes au changement.

PRESENTATION D'UN PROJET DE FORMATION DES MAITRES DESTINES AU MANITOBA RURAL (TERM)

Nous avons eu la bonne fortune de recevoir à titre d'invités, le dernier après-midi de l'atelier, le Dr Eric McPherson et le professeur Marcel Bonneau de la faculté d'Education de l'University of Manitoba; ils nous ont parlé en détail du projet TERM et ont répondu aux nombreuses questions soulevées par leur exposé.

Essentiellement, ce projet a pour but de mettre sur pied un programme de formation des maîtres à l'intention d'étudiants qui autrement n'auraient pas la chance de recevoir une formation pédagogique, de les préparer à occuper des postes d'enseignement à la campagne et de fournir des occasions de perfectionnement professionnel aux enseignants oeuvrant dans les secteurs visés par ce plan. Il y aura des centres de formation dans trois régions rurales différentes et des professeurs d'université y dispenseront des cours (comptables ou non comptables). Ce programme a comme particularités d'évaluer les étudiants, de les aider à acquérir des techniques d'apprentissage et de leur permettre de progresser à leur propre rythme. Bien qu'ils puissent ne pas réussir à obtenir leur diplôme dans les trois années

que dure le programme, ils auront droit de continuer à temps partiel ou durant l'été. L'année universitaire sera de onze mois plutôt que de huit ou neuf. C'est un plan très souple. Un comité consultatif local aura la responsabilité d'admettre les étudiants. Le gouvernement provincial, qui doit fournir les fonds, choisira, de concert avec la faculté d'Education, l'emplacement de ces centres d'apprentissage. Vu que le projet s'applique à l'embauche dans les régions rurales, on s'attend à la participation financière de l'Etat fédéral.

J'ai le vif regret de vous annoncer que les subventions à ce projet ont été suspendues et, malheureusement, il n'a pas vu le jour. Toutefois, on espère pouvoir entreprendre au cours de l'an prochain, une version modifiée moins coûteuse du plan original. Il s'agira alors de concentrer les efforts sur l'établissement de centres d'apprentissage réservés à l'évaluation des besoins et au perfectionnement professionnel. La planification se fera probablement en collaboration avec l'association professionnelle des enseignants de la région.

Voici quelques-uns des sujets abordés à la suite de cet exposé:

1) L'importance et la complexité de la planification.

2) L'importance d'obtenir des fonds suffisants pour rencontrer les objectifs et pour éviter d'avoir à rabaisser les normes d'instruction.

3) La sélection des candidats permettant de satisfaire à certains critères.

4) L'évaluation des aptitudes des nouveaux étudiants et la fourniture des ressources nécessaires aux techniques d'apprentissage.

5) L'utilisation des centres d'apprentissage à titre de salles de cours et de ressources servant au perfectionnement professionnel. Professeurs itinérants.

6) Nous avons à notre disposition toute une gamme d'aides à l'enseignement: téléphone amplifié, vidéo, satellite de TV, etc. de même que des livres. Il est également possible de préparer des ensembles pédagogiques, par exemple des cours par correspondance.

7) La participation d'autres organismes à la planification, par ex. les gouvernements, les pouvoirs locaux, l'association professionnelle.

8) L'intégration et l'éducation interdisciplinaire peuvent avoir "en principe" leur bon côté, mais nous devons fournir aux gens les connaissances et les techniques de leur propre profession de façon qu'ils aient quelque chose à contribuer. Nous devons également être prêts à abandonner notre propre mystique et notre propre jargon professionnels.

9) Les professeurs doivent être à la hauteur.

OBSERVATIONS RECAPITULATRICES

En résumant les débats, le professeur Collier (Ken) nous ramena à la raison d'être et aux objectifs de l'atelier, mentionnés dans la lettre de Marguerite Mathieu. Il signala que nous nous sommes longuement arrêtés sur le 1er objectif, à échanger des idées et des renseignements sur les voies et moyens d'adapter la formation en service social aux régions rurales/nordiques. Nous avons également parlé du besoin que nous avons de disposer de matériel pédagogique qui mettrait en perspective la vie rurale canadienne. Nous avons examiné les responsabilités des écoles en matière d'éducation, de recherche et d'engagement envers la pratique, ainsi que les voies et moyens de faire porter ces efforts sur les régions rurales/nordiques. Nous avons reconnu que l'accessibilité à l'enseignement supérieur était importante et nous avons envisagé des voies de rechange, y compris les études à temps partiel, la décentralisation et l'utilisation des moyens de communication.

Nous avons reconnu les besoins des minorités rurales, particulièrement ceux des autochtones, la nécessité d'assurer l'efficacité des coûts et l'éducation interdisciplinaire (points 4, 5 et 7) mais nous n'avons discuté ces questions ni en détail, ni en profondeur. Nous avons par contre exploité largement les "autres objectifs!"

Pour être plus précis, si nous revenons par où nous avons commencé, nous avons parlé de l'importance de la préparation à la compréhension et à une intervention efficace dans les systèmes économique, culturel, politique aussi bien que social. Nous, tout comme nos diplômés, avons besoin de traiter habilement avec l'autorité et d'éviter les conflits, de prendre l'initiative de changements positifs et de renforcer les communautés et leurs citoyens.

Une partie de nos débats est restée sur un terrain philosophique et théorique, portant sur la nature du service social. Nous nous sommes demandé si le service social dans les régions rurales ressemblait au service social en milieu urbain plus qu'il n'en différait. Nous n'avons pas répondu à cette question, sauf pour décider que, pour le moment, nous devions concentrer nos efforts sur le service social rural jusqu'à ce que nous sachions clairement ce qu'il comporte. Nous devons également nous pencher sur le genre de préparation qu'il faut à la pratique en milieu rural/nordique, et sur le genre d'études approprié à l'éducation permanente.

Lorsque nous nous sommes divisés en deux groupes de discussion, nous avons eu tendance à nous raconter des "histoires de guerre". "Diable que la vie était dure là-bas dans ces tranchées (pays)" ou ce genre de souvenirs. En même temps, nous semblions dire que notre tâche était passionnante et amusante et que ce n'était pas du service social de seconde zone. Nous aimons notre travail et nous croyons contribuer à la formation en service social et au bien-être de la société.

Les discussions ont porté sur une vaste gamme de sujets: les expériences, les programmes scolaires, le placement des travailleurs

en milieu rural, les méthodes d'enseignement, la matière des cours et la façon de les donner, l'éducation permanente, etc. Cela fait penser à un gros catalogue de magasin à rayons, rempli de produits excellents mais fort différents.

Nous commençons à comprendre les particularités du service social dans les régions rurales/nordiques du Canada. Nous sommes maintenant conscients d'avoir rencontré "des âmes soeurs" et cela est très encourageant.

Le professeur Collier demanda à chaque groupe de discussion de présenter un bref rapport afin de comparer les idées des deux sections. Le professeur Len Richards se porta volontaire pour représenter un groupe et Andrew Farquharson, l'autre. Voici des versions légèrement arrangées de leur compte rendu ainsi que les commentaires des participants:

(Len Richards - 1er groupe)

A mes yeux, une question que nous nous sommes renvoyée par-dessus le filet comme une balle de tennis sur table a été celle des similitudes et des différences qui existent entre le service social en milieu rural et en milieu urbain. Nous avons semblé accepter qu'il y a un tronc commun de méthodologie pouvant servir aux deux situations mais que certaines connaissances et, peut-être, certains modes particuliers d'application conviennent à l'un et non pas à l'autre. Autrefois, bien des gens envisageaient les régions rurales dans une perspective de développement communautaire. Aujourd'hui, nous en parlons en termes de service social. Nous avons également mentionné la nécessité qu'il y a de réunir des gens de différentes professions afin d'obtenir cette optique interdisciplinaire.

(Andrew Farquharson - 2e groupe)

Dans notre groupe, nous avons passé beaucoup de temps à discuter des questions faisant partie de chacun de nos programmes: comment décidons-nous du placement de nos étudiants en milieu rural; comment les préparons-nous et les surveillons-nous, etc. Nous avons aussi parlé de ce que nous devons faire des professeurs qui ne sont pas intéressés au service social rural/nordique et refusent de s'y engager. Ce qui se dégage, en particulier, des discussions est l'importance des bonnes relations à entretenir avec le service d'expansion universitaire et du placement rural. Nous avons également souligné la portée d'un certain nombre de préceptes applicables à l'éducation des adultes et à l'éducation permanente. Certes, j'ai été impressionné par le genre de risques et d'innovations qu'acceptent plusieurs universités lorsqu'elles mettent de l'avant toutes sortes de modes fort inhabituels de **stages pratiques et des méthodes singulières d'enseignement**-apprentissage. Je ne m'étais pas vraiment rendu compte de l'imagination et de la créativité que déployaient les gens dans leurs méthodes de formation en service social. J'ai beaucoup appris des délibérations de ce petit groupe.

(Maurice Miron)

Il y a un point particulier que j'ai trouvé fort intéressant et c'est la distinction qu'on a faite entre les régions rurales et les communautés isolées. Nous avons eu tendance à mettre tout le service social dans le même sac, mais il existe sans doute des différences très sérieuses, par exemple la façon dont on perçoit les travailleurs sociaux ou les éducateurs.

Un autre aspect que j'ai trouvé intéressant se rattache au projet TERM, Je note que ces gens n'ont pas prévu un budget se contentant d'un diplôme au rabais. Je crois qu'il importe pour nous de se le rappeler. Nous sommes en train de former une "nouvelle génération" d'hommes et de femmes d'action, mais nous devons prendre garde d'agir trop rapidement, car la demande est si grande que nous pourrions nous condamner à produire des professionnels mal préparés.

(Howard Goldstein)

Je n'habite le Canada que depuis deux ans et demi. Au cours d'une réunion récente, j'ai posé la question: "Est-ce qu'il existe un Service social canadien?" Personne n'a pu me dire en quoi il consistait. Ce dont nous parlons ici constitue très distinctement un Service social canadien. Cela est si manifeste que des gens commencent à monter une documentation sur le travail qu'ils font.

En terminant, voici la liste des recommandations auxquelles nous proposons de donner suite:

RECOMMANDATIONS A SUIVRE

Nous recommandons:

1) Qu'on forme un "groupe d'intérêt" qui poursuivra le travail commencé.

2) Qu'on demande au Comité du programme de l'ACESS de nous réserver une petite partie de la réunion annuelle de juin 1976 à Laval pour permettre aux personnes intéressées à la formation à la pratique en milieu rural/nordique de se rencontrer.

3) Qu'on encourage l'échange d'information, de descriptions de cours,d'articles, etc. entre les particuliers et les écoles.

4) Qu'on explore la possibilité que les écoles échangent des professeurs aux fins de tenir des ateliers, des rencontres entre professeurs et étudiants, de brasser des idées, etc.

5) Qu'on fasse parvenir à Joan Zeglinski du matériel touchant les programmes, les bibliographies, etc. pour servir à la préparation du compte rendu des délibérations de l'atelier.

6) Qu'on demande à Joan de rédiger un compte rendu de cet atelier, avec l'espoir de pouvoir le distribuer aux participants au cours de l'automne. Ce texte devrait servir à poursuivre le dialogue et le travail.

7) Qu'on retienne le nom et l'adresse des participants pour en constituer une liste de première main des personnes intéressées par le sujet avec lesquelles les participants et la Commission des services de l'ACESS pourraient communiquer.

8) Qu'on transmette à la Commission des services la demande de création d'une structure quelconque permettant de poursuivre un dialogue plus constant, en la priant de nous dire comment elle pourrait nous aider.

9) Qu'on adresse un compte rendu résumé de l'atelier à la Revue canadienne de l'éducation en service social. D'après un membre du Comité de rédaction, la Revue chercherait à obtenir, en plus des articles d'érudition, des réflexions sur des expériences, etc.

10) Que le Groupe d'intérêt reste ouvert à toute personne intéressée à participer. Tout le monde est invité à assister à cette "rencontre" à Laval.

11) Joan Zeglinski a accepté de convoquer et de présider provisoirement une réunion à Laval.

LE GROUPE D'INTERET AU MILIEU RURAL

Le Groupe d'intérêt au milieu rural est l'un des fruits de l'atelier sur la formation en service social en vue de la pratique dans les régions rurales/nordiques. Il se compose de tous les participants à l'atelier et de toutes les personnes qui ont assisté à la rencontre-déjeuner qui a eu lieu au cours de la Réunion annuelle de l'ACESS, tenue à Laval en juin 1976. Quiconque est intéressé à la formation en service social en vue de la pratique dans les régions rurales/nordiques peut joindre ce Groupe simplement en écrivant au:

Dr Ben Ami Gélin
Secrétaire du Groupe d'intérêt au milieu rural
Ecole de service social
Université Laurentienne
Sudbury, Ontario
P3E 2C6 Tél. (705) 675-1151

Voici les autres membres du Comité directeur du Groupe d'intérêt au milieu rural (élus à Laval pour une période d'un an):

Le prof. Joan Zeglinski, U. of Manitoba, présidente
Le prof. Joe Dufour, U. of Regina (pour Harvey Stalwick), Trésorier
Le prof. Morris Bartlett, Memorial U. of Newfoundland
Le prof. Jos Laviolette, U. de Moncton

Plan d'action pour 1976-1977

Le Comité directeur s'est réuni à Sudbury les 30 et 31 octobre 1976 et il a mis sur pied un plan d'action pour 1976-1977.

Les points de l'ordre du jour comprenaient:

Les attributions: Nous avons dressé les grandes lignes de la finalité, des fonctions et des dispositions générales applicables au Groupe d'intérêt. On distribuera ce document aux membres avant la prochaine Réunion annuelle de l'ACESS (Fredericton, du 6 au 9 juin 1977)

Les communications avec les membres: En plus des contacts directs par correspondance, nous pensons avoir recours au bulletin de l'ACESS et à la Revue canadienne de l'éducation en service social. (Deux moyens à explorer.) Nous pouvons également publier des nouvelles de temps en temps dans le Bulletin des services humains. Nous allons chercher à nous trouver des membres dans le Grand Nord et au Québec.

Les relations avec l'ACESS: Jos. et Joan tiendront Marguerite Mathieu et la Commission des services de l'ACESS au courant de nos activités.

Programme et objectifs:

1) Nous aimerions organiser un deuxième atelier et nous explorons la possibilité de le tenir à Sudbury en mars 1977. Nous comptons fermement que chaque participant fournira du matériel (histoires de cas, travaux de définition, etc.) de façon que l'atelier puisse aboutir à la compilation d'un ouvrage de consultation sur le matériel pédagogique.

2) Une rencontre des membres du Groupe au cours de la Réunion annuelle de l'ACESS. Il est également possible que nous organisions un atelier de deux heures au cours de la Conférence annuelle.

PART II

SUMMARY OF PROGRAMMES OF SOME SCHOOLS

Introduction

At the workshop participants were asked to forward any materials to me which might be included in this report. To all who did so, thank you! From the variety of materials which we received, I have selected what seems to be most relevant to the topic and of interest to our readers. We do not mean to suggest that we favour one programme over another. Please note that some of my information is six months old and therefore recent changes may not have been included. Should you wish further information we suggest you contact the person(s) who represented the school at the workshop.

British Columbia, University of (Roop Seebaran)

Offers both a B.S.W. and a M.S.W. programme and have had a detailed plan for a special B.S.W. programme for persons with a B.A. or equivalent degree approved by the Senate. Lack of funds was prohibiting implementation of this special programme which has, as one of its features, part-time and off-campus offerings. The intent was to meet the needs of "a substantial number of persons with a B.A. degree employed in social welfare positions in B.C. who are unable to attend university full-time and to increase accessibility to the B.S.W. programme."

King's College, University of Western Ontario (Bob Shepherd)

King's planned to have a field work placement which would be largely rural, commencing fall 1976.

Laurentian University (Ben Ami Gélin and Ken Millar)

-A CURRICULUM FOR NORTHERN ONTARIO-

Background

The constituency we aim to serve is a low-density, under-serviced population, characterized by large distances between towns, poor communications, remoteness from the nuclei of central power(primarily political and economic power), and migratory trends towards the largest metropolitan areas (i.e., away from this region).

The infrastructure of social agencies is developmentally lagging, if compared with that of Southern Ontario. Staffs of these agencies, very often lacking in formal educational qualifications and in administrative-supervisory supports, are expected to render "multi-functional" or "polyvalent" services, not only in the sense that they provide a variety of direct services to heterogeneous client systems, but also in that, additionally, they must contribute to the administrative development of their employing institutions and to the socio-economic and cultural development of their communities.

Young professionals in this region must be able to operate with a great deal of autonomy, creativity and flexibility. They

must also be prepared to deal responsibly with certain power aspects of their roles -- being relatively powerful members of the élite of relatively powerless communities.

The Curriculum

1) Objective: Preparation for generic, versatile, multifunctional (polyvalent) practice.

2) Degree awarded: Bachelor of Social Work (Honours)/Baccalauréat spécialisé en service social.

3) Basic structures: A four-year university programme, within a Faculty of Professional Schools, open to both full-time and part-time students (they may switch from full- to part-time status, and vice versa). The full programme, in English, is offered on the Sudbury campus. Practical difficulties (including relatively low francophone enrolment) impede offering the full programme in French[1], but efforts are being made in that direction. (The school, like the university of which it is a part, aims to be bilingual.) The programme has been offered off-campus (in Timmins) and plans are being made, within the limits of available resources, to offer it through other extension centres in the region.

Field work placements are in "blocks" of fourteen weeks' duration, at full time. In the summer, block placements are possible (and are being expanded) throughout the region. Winter placements[2] are restricted: students are allowed to do field work in the winter for special reasons only (e.g., if summer field work would cause undue hardship); also, for practical reasons, they are limited to agencies in Sudbury and its immediate vicinity.

4) Design: The first two years place major emphasis on liberal arts, foundation disciplines for social work practice. The latter two years (the "Professional Years" of the programme, into which students are admitted on special application to the School) place major emphasis on professional social work courses and practice.

Of 120 credits (equivalent to twenty full courses) required for graduation, about half must be in Liberal Arts (a spread of social sciences and humanities is expected) --most of these are taken in the first and second years.

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1 At present, three of the four required classroom courses in Social Work are offered in French, and field work placements are available where French is the working language. Most non-Social Work electives can also be taken in French.

2 The "block placement" model was introduced experimentally in 1974; after successful tests, policies were adopted making it the standard requirement. Students admitted before these policies were adopted are allowed to choose between summer block placements and winter ("concurrent" or block) placements.

Additional information of interest

1) Social Work elective courses: Among the courses offered are:

International Perspectives on Social Welfare
Social Welfare and Native Peoples in Canada
Northern Community Development

2) Challenge examinations: are open to people with prior (three year or more) social work experience, and to both full-time and part-time students. Only two courses, Introduction to Social Welfare and Field Instruction may be challenged.

Manitoba, University of (Brad McKenzie, and Joan Zeglinski)

Since 1970, the Manitoba School has had a field unit (max. 7 students) in northern Manitoba, supervised by a faculty person, currently by Brad McKenzie of Thompson. Since 1974 there has also been a unit of fourth year B.S.W.'s in selected towns and villages in rural "southern" Manitoba. Students in these units live in or near the communities in which they do their field work (two and one-half days per week.) Four or five times a year they meet together for three to five consecutive days of academic classes: practices and, a social welfare seminar; planning and policies related communities.

Just recently the School publicly announced its intent to begin offerring off-campus courses to part-time students (Rural and Urban).

Maritime, School of Social Work, Dalhousie
(Howard Goldstein and Jean Duplisea)

The Maritime School is "essentially preparing students for practice in the Maritime region which is, for the most part, rural in nature and is characterized by special cultural groupings. The implications for practice then, are that most graduates will be working with clients who are involuntary and who perceive social services within their own cultural interpretations. This means that the major task of the social worker is to be able to engage these clients in the process which involves the ability to deal with motivational, cultural, communication and other factors that may impede the process." Dr. Goldstein relates to this task in an elective source "Approaches to Practice with Disadvantaged and Reluctant Client Systems". He is willing to share his course outline and comprehensive bibliography which we would have liked to have included in this volume, had space permitted.

The Maritime School is currently engaged in a decentralization project with the Université de Moncton, (See "Moncton" below)

Memorial, University of Newfoundland (Morris Bartlett and Andrew Farquharson. Andy is now at Victoria)

"During 1974-75 the Memorial School made a decision to put more resources into developing field placements in the Province, especially in the rural areas. This decision was part of a larger policy decision to focus the thrust of the School primarily on meeting the needs of the province and to give more attention to questions which are particularly rural in nature.

In planning our fifth year block placement programme, we identified five geographical areas of the Province where there was at least one B.S.W. and in two areas one M.S.W. Through negotiations with these persons who were employed by various agencies we developed a model which would draw on their professional experience supported by faculty members who would visit the respective areas on a regular basis.

We decided to place at least five students in each region, and while they may be housed in a particular agency office in some of the communities, they would, in reality, be available to the community in order to avail of practice opportunities. Since some of these community services did not have social work staff, e.g. RCMP, Courts, School Boards, Senior Citizens Homes, Native associations, Rural Development Associations, we asked them to identify one person who would act as a resource person to the students. Thereby in any one community we had a team of at least one professional social worker plus four or five resource persons who were available to our students for consultation and supervision. This team had access to a faculty member from the University who acted as Field Consultant/method teacher and visited the area on a regular basis. A primary focus in terms of the student was independently using a systematic approach to problem solving and planned change.

To assist the field team we developed consultative and instructional materials which utilized video as well as audio tape, written guidelines and expectations, student log book recording procedures, and a telephone/telex communication system. Each one of these centres had available to them VTR equipment. Students were expected to utilize this equipment for peer group supervision sessions as well as recording particular situations, about which they may wish to consult with the faculty person during a visit. The faculty person was also available to conduct a seminar(s) for the resource persons or other community persons during visit(s). In addition, a two day meeting of all resource persons, faculty and students involved in the placement was held on campus prior to the beginning of placement, and another at the end.

Over the fourteen week period the students had exposure to multiservice situations in the fields of health, social services, rural development, community and social planning, criminal justice system, etc. They had opportunities to work with individuals, groups and communities in varied conditions and stages

of development. They had to work side by side with other disciplines, teachers, nurses, municipal workers, police, construction foremen, etc. Because of the limited resources they had to innovate and cooperate. In many of these situations people had not met a 'social worker' before because they did not see the 'welfare officer' an a social worker -- this was as true of staff in some of the agencies as it was for the people generally.

We are presently assessing the data gained from evaluation instruments which were used by the resource persons, students and faculty involved in the project. While not completed, we know that the results are very positive. Students have been very strong in identifying the many opportunities which existed for integration of theory and practice. Some of them have already accepted positions in the communities where they were placed in or other areas of rural Newfoundland. Alumni who were involved in the Project have compared this experience with their own while at the School and assert that it is much more sound in terms of preparing people for practice in Atlantic Canada.

The long term goal of this programme is probably to develop teaching/learning centres with a permanent field instructor in each of these regions. This will take time since it would involve a large outlay of funds; however, based on this limited experience we are very enthusiastic and are continuing to work on removing the deficiencies and building on the strengths."

Moncton, Université de (Jos Laviolette and Louis Richard)

Since the Universities of Moncton and Dalhousie are engaged in a Design and Development Project for Decentralized Delivery of Social Work Education in the Maritime Provinces which will be of interest to most of us, the original proposal written by Professors Jos. Laviolette and C.G. Gifford is reproduced here. The project is funded by a grant from National Health and Welfare.

Objectives

1. Since approximately 85% of social work positions in the services of the region are occupied by persons without professional preparation, to make social work education accessible to employees of the social and health services of the Maritime region;

2. To make social work education available to low-income and/or culturally deprived but high potential residents of remoter communities in the Maritime region;

3. To improve the over-all quality of service offered by persons in social work-related positions throughout the region;

4. To strengthen the rural and small-town component in social work education and skill;

5. To enhance cooperation between the schools of social work and the social services of the region;

6. To demonstrate methods of delivering social work education in a decentralized fashion.

To achieve all the above, the project will design and experiment with: (a) methods of delivering academic courses and social work practice laboratory experiences (simulated social work practice experiences) away from the two university campuses; (b) providing educationally controlled field instruction for students who are taking the programme in or near their home communities, away from the two campuses; (c) providing off-campus field and research learning for students who are taking the programme on campus; (d) methods of admitting applicants to the programme who do not meet the formal university admission requirements, in such a way as to provide maximum opportunity for these admittees to complete the programme at the same level of performance as students who have entered the programme with the usual formal requirements; (e) methods of providing realistic credit in the programme for learning acquired through experience in the field prior to application.

It is expected that at the end of the project, the two Schools will have been able to make judgments about the most educationally effective and economical methods of handling the various aspects of decentralized delivery of social work education. In addition, it is expected that they will have developed usable delivery packages, such as courses in module form; or series of video or audio tapes for specific courses; or types of educational contracts for use with local organizations and local field instructors.

A major consideration will be to explore these matters in such a way that delivery methods are formulated which are economically feasible for the universities and the various provincial and community organizations which will be involved.

The following questions will be explored

1. What forms of decentralized delivery of social work education already exist in the Maritimes? How effective are they educationally, and in terms of the needs of the geographical areas of the region as seen by persons within them?

2. What forms of decentralized delivery exist in other kinds of university education in the region, and what can we learn from them?

3. What patterns of decentralized delivery exist elsewhere in Canada which might be relevant to the Maritime region?

4. What methods of providing credit for experience exist in social work education and in other kinds of professional education, from which we might be able to learn?

5. How is the problem of maintaining quality and progression in the educational experience, especially in field instruction, successfully dealt with in decentralized programmes?

6. What costs, above the normal costs to the student or to the university or to the field instruction agency, are involved in various forms of decentralized delivery of social work education?

7. What kinds of collaboration can be created between the university which grants the social work degree and other universities which do not, but which have resources which could support decentralized delivery of the programme?

8. What is the optimal method of delivery for each facet of curriculum content.

It is proposed that this be a three-year project, with a design phase ending approximately in December of 1976, and a developmental phase extending from January, 1977 to June of 1979. During the design phase, the options will be explored and experimental delivery methods selected for implementation. In the developmental phase, implementation will be carried out, and evaluation will be performed. In the final year of the developmental phase, modes of permanent financing for the patterns of decentralized delivery which have proven most effective will be established.

The project is essentially an exploration and demonstration of ways in which the two universities, the various public and private social services, and communities can work together to make professional education accessible to the people most suited to it, relevant to personal and community needs, and to be effective in assisting in the improvement of the quality of service received by citizens throughout the Maritime region. To this end, it is proposed that the project be guided by a committee composed of the Directors of the two schools of social work, one additional faculty member from the University of Moncton School, and two additional faculty members from the Dalhousie University School of Social Work, and the Deputy Ministers of Social Services of the three provinces or their representatives.

The grant is requested in order to provide the following resources

a) A project coordinator, and an associate coordinator (the latter to be faculty member of the Moncton School of Social Work who will devote one-third time to the project) who will do the work of the design phase and conduct the implementation and evaluation in the developmental phase;

b) Secretarial assistance;

c) Technical assistants to assist individual faculty members or groups of faculty members, in the two Schools, in the creation of delivery packages for particular courses, laboratories, or field instruction arrangements.

d) Consultation with persons who have had experience with various patterns of decentralized delivery and with the creation of innovative delivery packages for social work education experiences.

e) Participation by the faculty members of the Schools, by persons occupying key positions in the social work related services throughout the region, and by potential consumers of the programme, in decision-making in relation to it.

The coordinator and associate coordinator will be responsible to the Steering Committee and especially, jointly to the Directors of the two Schools. The associate coordinator will focus entirely on decentralization in relation to the University of Moncton Department of Social Work's programme and the coordinator will spend approximately two-thirds time in relation to Dalhousie and one-third in relation to the University of Moncton.

The programme content of each of the two Schools will, of course, retain its uniqueness. The objective is not integrated delivery of the two programmes, but the design of delivery which fits the needs of each School separately and of the constituencies which each School serves. It is assumed that some forms of collaboration will naturally emerge, but integration of programmes or of delivery methods is not an objective of the project.

Regina, University of (Harvey Stalwick, Les Senner and Ken Collier)

At the workshop, there was considerable interest in the Regina Faculty's programme, partly because of its decentralized structure with Community Education Centres, its emphasis on part-time students, and its application of the adult education model of teaching-learning. One of the most involved participants in the workshop was Ken Collier of Lac la Ronge. Ken forwarded us a "Northern Proposal" which is reproduced here but not in its entirety.

The Faculty's educational philosophy attempts to combine teaching in recognized social work concepts; recognition of the unique character of Saskatchewan and similar areas; and pursuit of the goal of LIFELONG LEARNING for those now or previously involved in some aspect of human services.

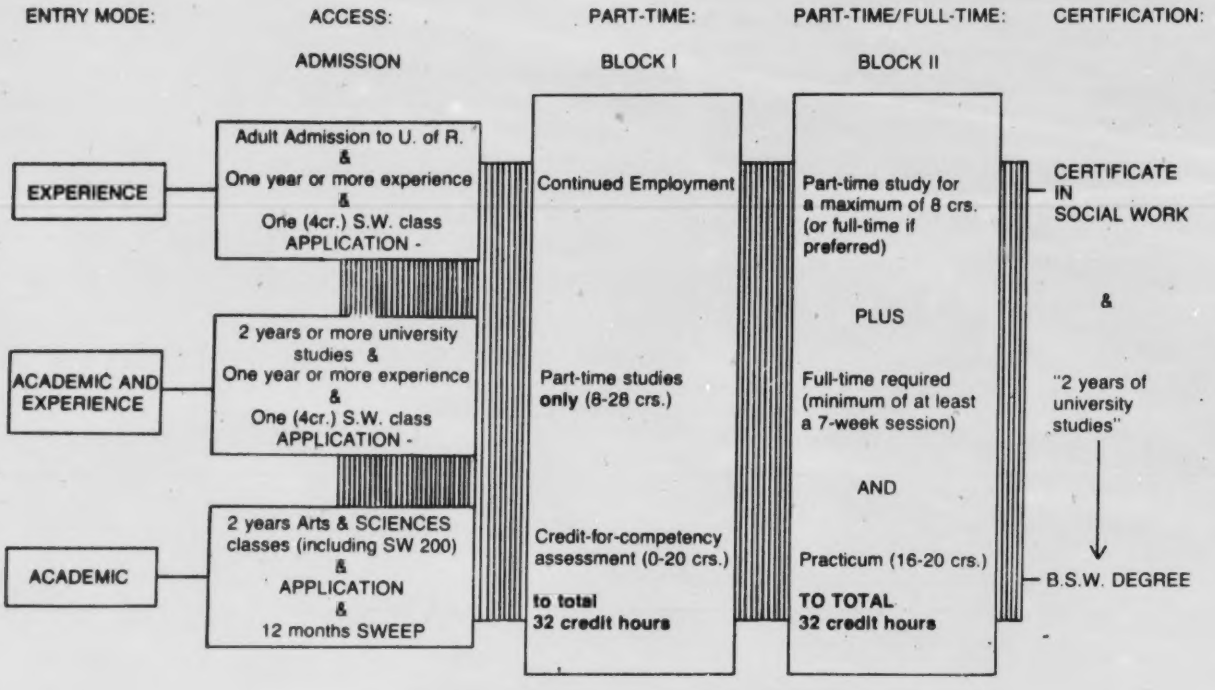
To do this, the Faculty has established a series of Community Education Centres in towns across the province to cater to the educational wishes of those who are working and who now wish to take classes and pursue other educational goals while continuing in their jobs.

In addition, the faculty in Regina has a student body of full-time "internal" candidates for either a Certificate or a Bachelor of Social Work Degree. Unlike the "external" students, their pursuit of these degrees is largely within the campus, making use of the resources of the university as well as a period of "practicum" in an established agency or human services setting.

THE COMMUNITY EDUCATION CENTRES make it possible to take at least some of the resources of the campus to other locations in the province, as well as to have faculty members stationed away from the central campus. In this way, some level of equity of access is achieved for potential students across the province, as well as making possible agency placements in a number of centres and in a number of different problem settings. Research in the field can emanate from the centres and informal meetings of students, agency people, citizens at large and clientele is encouraged as a way of bringing the various aspects of the social work system closer in accurate contact with each other.

While not wishing to repeat detail which is available in other publications (notably the General Calendar of the University of Regina) it is helpful to reproduce the Schematic diagram of the various modes of entry and certification of the Certificate and BSW programmes to illustrate the variety of ways in which students may take advantage of one or another of the programmes of the Faculty of Social Work.

SCHEMATIC: The Certificate/B.S.W. Program



Saskatchewan .... and other similar places

Saskatchewan can be characterized as a rural province. In fact, this province fits within a wide belt of territory extending from the Lakehead to the mountains, from the Arctic Ocean to perhaps within 200 miles of the American border in which are located a number of small cities, a very few middle sized metropolitan areas, and vast stretches of rural, remote and isolated regions.

Culturally, socially, economically, politically, Saskatchewan draws its mosaic personality from a multitude of influences.

> The dispersal of a relatively small population over a vast area, a precarious economy subject to climatic caprice, relative disproportion of native and non-native populations, a Prairie tradition of ambivalent alternation between ambitious advances in social reform and further reconsiderations, a bias for assumption of responsibilities by the state accompanied by a stubborn strain of indidualism (amplified perhaps, by the traumatic "Dirty Thirties" and the long memories of European pogroms and migrations which together reinforced a kind of survival ethic).[1]

While the cities within Saskatchewan (and indeed, those within the vast hinterland region described above) are relatively consistent in income, lifestyle and standard of living, education, etc., with the rest of Canada, large parts of the rural and Northern area of this hinterland experience drastic variations from many of the norms or averages of Canadian society.

Within Saskatchewan, a very random sampling of statistical evidence illustrates some of these variations:

1. Urban Centres have 96 males for every 100 females - while Rural Centres have 112 males for every 100 females.[2]

2. Contrast Census Division 6 (around Regina) with 8.74% over age 65 with Census Division 5 (around Melville) with 12.77% over age 65.[2]

3. Owned houses in Southern Saskatchewan average about 5.3 rooms per house with about 3.3 people per household, while Northern Saskatchewan houses average 3.8 rooms with 4.8 people per household.[3]

4. Urban-based employees averaged between 75 and 80% increase in income between 1962 and 1971, while farmers and fishermen averaged about 23% increase.[4]

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1 Application for Candidacy, submitted to Canadian Association of Schools of Social Work, May, 1974. p.6

2. 1971 Census

3. Data Base, Department of Northern Saskatchewan, 1973.

4. Saskatchewan Economic Review, 1974. p.27

Northern Saskatchewan varies significantly from even the differences which separate urban and rural Saskatchewan. A further sampling of statistics illustrates some of the vast disparities:

-The rate of Natural Increase per thousand population in 1971 in Northern Saskatchewan was 35.8, while in the province as a whole, it was 9.3.

-This led over the years to a very young population. See Figure 1. The average age in Northern Saskatchewan in 1971 was 12! More than 50% of the population is under 16!

-The most frequent cause of death in Northern Saskatchewan is violence - accidents, suicide, homicide, while in Saskatchewan as a province, diseases of the circulatory system are the major killers.

-Infant deaths (including neonatal) number 59.5/M in North Saskatchewan while numbering only 38.1 in the province.

-See also Appendix 4

These illustrations could continue - a litany of income disparities, poor housing, deaths due to negligence, colonial exploitation, racial discrimination - all set in the sparsely populated northern half of the province but also, unfortunately, exists virtually across the Western Northlands of the four western provinces, into the Northwest and Yukon Territories and across Northern Ontario, Quebec and Nowfoundland-Labrador as well.

The University of Regina Faculty of Social Work sees this hinterland as its "constituency"- a region where the problems, lifestyles, personnel, services and clientele are varied, separated from each other by distances of geography as well as culture and language and economic position. In attempting to respond to some of the needs and conditions, the Faculty recognized some historical as well as some contemporary moves by other agencies and agents:

-The Premier's Committee on Minority Groups, established in the 1940s;
-The Indian and Metis Department established in the 1960s;
-The Human Resources Development Agency established in 1972;
-The Centre for Community Studies at the University of Saskatchewan, in Saskatoon, established in the early 1950s;
-The New Start Project in Prince Albert, established in 1968; and
-The Department of Regional Economic Expansion.

The setting up of the Community Education Centres, the co-operative efforts between the Faculty and the Indian Social

Work Education Programme with the Federation of Saskatchewan Indians were beginning programmes in trying to respond to the vastness which is Saskatchewan and which is our hinterland constituency.

The northern proposal

In Northern Saskatchewan, the Social Service community is poised between two cultures; one immensely powerful, aggressive and acquisitive, the other weak, passive and disoriented. Those engaged in the social services tend to be seen and to act as agents of the dominant culture, though there is gaining recognition that human services personnel sometimes must act on behalf of or alongside its clients, even then this means violating the norms of the employer within the dominant culture.

This creates a tension which is both inevitable and, if recognized clearly, healthy.

It is the purpose of this Northern Programme of the Faculty of Social Work, to use this inter-section between the two cultures-this "healthy tension" - as a means of focussing what education in the social services should be for. We suggest that much of orthodox social service is based on urban assumptions, and social and cultural facts that are relevant to the city find scant support in remote areas in which a meeting of cultures of vastly different potency is taking place. When the two cultures are at completely different stages of economic and political development, the meaning of helping and learning, of culture and power, of personal worth and public acceptance exists at a quite different level of understanding than what we commonly know in the social services of the South.

The Northern Programme therefore addresses itself to the manner in which helping - in its broadest social senses - can be performed, in ways that not only recognize the differences in culture, but which actively exercise helping skills that are valid expressions of each of the cultures. In addition, for these skills and the basic orientations behind them to be consciously learned, our activities as an adult education programme will take on aspects which are not familiar in the literature of adult education. In other words, the Northern Programme of the Faculty of Social Work will be designed as it proceeds, accumulating the needed experience and data in working, as it were, between two cultures.

To do this, the programme will have a number or roles to play. The first of these will be in working with those currently engaged in the human services in adult education activities which will increasingly adopt the "meeting of cultures" theme as one of its bases in much the same way as dealing with the casualties of the culture of the South is one of the foundations upon which Southern Social Services bases its activities.

The adult educative role will also encourage people not normally engaged in human services to take part in learning of the issues which surround this meeting of cultures, and deciding what helping mechanisms will be useful in dealing with the casualties of this meeting.

Background

The idea for this specific proposal has been lodged for some time in the central philosophy of the social work programme. Essentially the purpose reaffirms and carries forward in a more visible way objectives and hopes such as the following: "...a posture of concern about community service needs...the desire to disperse educational resources so as to off-set previous and common elitist trends in professional education... the view that the Province is essentially the Campus...mobility as a feature of the Community Education Centre concept so students can experience social work in small isolated communities, Indian Reserves and the far North...providing a practicum consistent with actual services and expectations in the community...providing a lifelong learning option for the adult learner involved in human services....".

Therefore the rationale of this proposal is essentially the same as the rationale which led to the creation of Community Education Centres as one of our main vehicles of carrying forward varying levels of social work educational opportunities.

Main Objectives

While this project will further extend the Community Education Centre concept of bringing together field practice with theory and knowledge, it will specifically deal with:

1) the provision of continuing education opportunities for people in isolated rural areas in the context of their social service needs;

2) the preparation of an appropriate rural focussed curriculum in social work; and

3) the development of specialized practicum placements for both B.S.W. and M.S.W. students.

Continuing Education in Rural Communities

One focus for this proposal will be to provide continuing education opportunities for people in Northern areas in the context of their Social Service needs. An attempt will be made to offer the combined services and resources of trained and experienced professionals, the enthusiasm and energy of students combined with the practical knowledge and wisdom of local people. The thrust of this attempt will be to:

1) Enhance the abilities of citizens, clientele and human services personnel to deal with their problems and needs;

2) To strengthen social work education in both presenting programmes and finding out with more accuracy what problems Northern areas are faced with and how to deal with them within the cultural, political and economic settings in which they occur.

The plan is to place a major emphasis on the first of these two facets, though, of course, the two are closely intertwined. In rural and Northern regions, social work and other human services are viewed (with validity) as imports from urban settings, holding, at best, limited promise of solving rural problems. The Faculty views one of its first tasks as being that of gaining credibility for human service efforts by raising the success rate of defining problems, assessing their impact, and making possible accurate activity to deal with them.

This is not the job of the formally-employed human services personnel alone. The growth of human services into accurate instruments of problem solving requires that they be founded on the "facts" of that community in which they grow. The citizenry, the people with problems, the people within the community who are known as helpers, the people employed as human services personnel - all play some role in defining the service and the method of problem-solving within its several social contexts.

Historically, it may be said that, in those urban settings where the human services took hold and grew, written material recording the events of human work is founded. A process such as this should begin in rural and Northern settings, with a firm, public realization that it will be the experience of self-analysis and problem-solving where the people live that will form a correct basis for rural and Northern human service practice.

It is in this process that the School of Social Work is, and wishes to continue to be, involved.

The major aspect will be to provide development opportunities to local people which could be summarized as follows:

1) Social Awareness We will help people in the isolated rural areas to become more aware of their personal circumstances and situations. We and they will become more aware of the community in which they live. This will include helping to develop an awareness about the problems and needs of their communities as well as the opportunities and potential of their communities. It will also involve jointly considering various alternatives to the development of their personal potential as well as to the development of the potential of their country;

2) Education for Social Skills In this area, emphasis will be on developing educational opportunities which will be designed to provide the skills people in those areas need to more effectively meet their own needs. This could deal with matters such as family life, child rearing, the community and the informal support system, use of leisure time, etc. It could also include para-professional training designed to help local people develop skills necessary to perform some of the social support function in their own community support system.

3) Social Action People in isolated areas generally tend to be ignored or overlooked by policy makers and politicians. Therefore, part of the emphasis on service to local people will be to make them aware of their problems and needs, as well as of the social issues that are important to their areas. Emphasis will also be on making them aware of the political system and of the need to organize if they are to take action on their behalf. Help will be provided in such skill development areas as organizing, social development strategies, how to present their needs at the political and bureaucratic level to accomplish the goals and objectives which they have for their communities, etc. While numerous examples could be cited of problems and possible resolution of problems in isolated areas, the current situation in regard to railine abandonment is a case in point. In the communities where abandonment is now occuring it has been observed they are characterized by the lack of a decision-making process enabling them to respond to their plight.

In preparing an appropriately-focused rural Social Work Curriculum, the following objectives will be sought.

1) Education for Social Workers It is our plan to utilize the settings and the general approach to work with communities described above to provide new educational opportunities for social work students. They will receive their education in settings which will help to integrate theoretical knowledge and practice with the problems, needs and culture of the isolated rural areas. This will help them develop skills which will enable them to work more effectively in such communities on graduation from the School of Social Work. It will also feed back to the Faculty information which will assist it to expand, develop and modify its curriculum to more accurately reflect the diverse nature and culture of the province. (for details on the Community Awareness Approach, See Apprendix B.) See also, Heather Robertson, Reservations are for Indians, James, Lewis and Samuel, Toronto, 1973, pp. 232.

2) While not wishing to repeat the work of those who have extensively studied rural life and the problems it holds for people living in rural areas (we think here of rural sociologists who have compiled valuable volumes on rural life) it is necessary to compile written, filmed, and taped material on rural, isolated and remote areas in the Northern Canadian setting, with some effort to understand more fully the facts of

cultural separation, underdeveloped economies, hinterland-metropolis relations; among many others. We undertake to produce materials which are thoroughly founded on rural life and which will be designed for use in social work educational programmes, whether of the formal degree variety or of the more informal para-professional type.

3) The sources of much of the material from the main stream of social work academic material have been the people of the city - the clientele, the organizations, the neighborhoods, the power structures. The same will be true of rural areas, and efforts will be made to get material from these sources in rural and Northern areas. To do this, rural and Northern people will be approached to assist with the compiling of material, the assessing of its value, the sifting and redrafting into usable materials of value to social workers and others in the human services. This may take the form of research into rural life using local people as researchers. It may form us as seminars of rural and Northern people taking classes and producing materials in these classes for the above purposes. It may be people in the human services producing, during practicum placement or SWEEP experiences, this type of material in conjunction with faculty personnel who are stationed in the areas concerned.

Regardless of the mode of "immersion" in the life of rural areas, the resources required to even begin this task will be considerable.

Practicum placements for social work students present both problems and opportunities in Northern areas.

1) The helping arts in Northern areas, even at their relatively "primitive" stage of development in their settings, are recognizably different from urban human services. The divisions between even such broad specialties as social work and nursing, medicine and law (or legal aid), economic development and community development, are fuzzy and indistinct. Many jobs are shared or performed interchangeably, depending upon who is present when help is needed. This offers several advantages in that it gives the Faculty of Social Work extra chances to help develop new and more useful forms of interdisciplinary helping. It also leads to opportunities to analyze problems from a multitude of viewpoints that frequently are obscured in urban settings where the specialties are more highly developed.

Within this interdisciplinary setting, placement of students in practicum work in which they can rub shoulders with a broad range of helping professions and helping non-professionals in a manner fitting the Northern traditions, customs, economy, social and political facts, will be a valuable experience for them and for the Faculty in producing the graduates with adequate and accurately-honed skills required.

2) Practicum placement will be required for those who have no experience in the area of Northern human services. This means a much different approach from that proposed for indigenous or experienced people.

3) Practica will be required for those who have little in the way of academic background, as the para-professional programme is developed. Even within the degree component of the Faculty's activities, there will be those who are able to enter through the "Mature Admissions" door to professional studies, but who have limited academic background. It may be expected that these practicum placements will vary from fairly intense academic "upgrading" exercises to continued non-academic pursuits or semi-academic pursuits that produce data and experiences of a more "practical" nature (without implying that the academic material should in any way be considered "impractical"). (English linguistics contains so many of these nightmares of apparently opposed meanings!)

4) There are those whose background is extensive in Northern areas, and who require practicum placements that provide the challenge or the opportunity to even more finely hone advanced skills, or to explore possibilities beyond those already identified in the literature or their own experience. These will be difficult placements to design, but with some imagination (possibly supplied in part by such personnel themselves), these placements have a good chance of living and growing in a region so much in need of advanced, experienced insights.

General Observations on Relationship of this Proposal to Other Programme Attempts in the Province

In addition to grafting on and expanding the existing Community Education Centre programme so that more specific attention is given to the Northern aspect, other considerations could include:

1) experimenting with a number of rural-based Community Education Centre adaptations in the northern part of the Province.

2) a tie-in with one or more Community Colleges;

3) expanded resources within the Indian Social Work Education Culture College Programme.

In terms of personnel the proposal calls for an increase of anywhere from 4 - 8 positions over the initial period of three years. The intention is to begin small; add staff resources as needed and integrate positions within the faculty in a way similar to the existing Community Education Centre programme.

In general, it could be said that this project proposal has a relationship to previous efforts in that it is designed to deal with minority groups, particularly those minority groups which find themselves in rural isolated areas. However, the

project differs from previous projects in that it is designed to use an educational format and through that format to provide opportunities to develop the knowledge and skills required by people in those areas for self development. It will also provide opportunities for the university to broaden the scope of its educational programme and to collect the variations in culture, geography and needs within the province.

The educational approach will also be used to extend new service opportunities to local people. In other words, the emphasis will be on realizing personal and community potential through knowledge and skill development which will lead to individual initiative and practical community action.

Saskatchewan Indian Cultural College - Social Work Programme

The Social Work programme which graduated eleven native students this spring (1976) was established by the Federation of Saskatchewan Indians through the Cultural College and in conjunction with the Regina School of Social Work. The students have been required to take classes in Indian culture and history in addition to social work courses. It is hoped that a majority of the graduates will work with Indian people in their professional careers.

For further information contact the Regina School of Social Work or the Saskatchewan Indian Cultural College,
Box 3085,
Saskatoon, Saskatchewan
S7K 3S9

Victoria, University of (Jocelyne Gifford)

As everyone is probably aware, our School is the newest in Canada. It will actually not begin until September of 1976 when we admit our first 35 students into the third year of a four year undergraduate Bachelor of Social Work programme.

The School of Social Welfare at the University of Victoria is committed to educating students for interdisciplinary practice in non-urban areas. The following appears in our policy statement:

"4. Practice in Rural Areas

Graduates of schools of social work, like their counterparts in medicine, law and education have shown a marked preference toward practice in urban areas. This tendency has been reinforced by the fact that the professional schools are largely urban centered. Thus, students are not prepared for the demands of rural practice characterized by a scarcity of resources and by a scattered population. At the same time, it is becoming apparent that the jobs will be most readily available in rural areas and social work will probably follow the example of education where only graduates with substantial experience can locate positions in urban areas.

Rural areas seem uniquely suited to the generalist approach to social work practice and U. Victoria intends to develop field placements outside Victoria. Further, the School will maintain close contact with its field teaching centres in order to contribute to and learn from the experience of these centres."

The plans are that students will spend their third year on campus, do a 4 months block placement in a non-urban setting between third and fourth year, and then spend their final year on campus with concurrent fieldwork within commuting distance of Victoria.

For the block placements we visualize six or seven field teaching centres throughout the province with local supervisors co-ordinating the experience of five or six students. These plans have not yet been worked out in any detail because the Director of Fieldwork will only start work this summer.

Future plans include delivering some courses in the field teaching centres. Other features of the University of Victoria programme are a focus on generalist practice and on a strong interdisciplinary approach. Schools of Law, Nursing, and Public Administration, and a Child Care Programme are almost as new as social work at this University. We are working together on overall planning and on specific courses. It is expected this focus will also be used in the fieldwork settings.

Certificate programmes

Assinaboine Community College, Brandon, Manitoba (Lionel Glaser)

Assinaboine offers a ten month social services certificate course. Some of their students are now placed in two month block placements in rural centres.

Moncton, Université de (Jos Laviolette)

Offers a Certificat de service social (30 credits). This certificate programme developed in co-operation with the New Brunswick Department of Social Services is offered in French through Extension at the Université de Moncton. A similar programme is offered in English at St. Thomas University in Fredericton. Contact Claire Morris, New Brunswick Dept.of Social Services for further information.

PART III

RESOURCES

AND

BIBLIOGRAPHY

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RESOURCES SECTION

The list of resources which follows has grown longer almost daily as we learn of the awakening and re-kindling of interest on the part of universities, citizen groups, government, and international organizations, in rural/northern populations and northern/rural social and economic problems.
We are aware that this list is incomplete. Please let us know of any additional resources you find helpful.

PERIODICALS AND NEWSLETTERS

"CANADIAN"

Alternatives, a quarterly magazine published by Alternatives, c/o Trent University, Peterborough, Ontario. Focuses on resource use, pollution, energy, conservation, and the environment. ($4.00 year)

Bulletin of the Canadian Association in Support of Native Peoples, (English and French), CASNP National Office, Suite 904, 251 Laurier Ave., W., Ottawa, K1P 5L6. (Free to members or $5.00 for 4 issues.) An independent journal on Native Affairs.

Canadian Farm Economics, free bi-monthly, Economics Branch, Canada Dept. of Agriculture, Sir John Carling Blg., Ottawa, K1A 0C5. Current information on agricultural economics prepared by economists of the Department.

Constructive Citizen Participation, quarterly paper, $4.00 per year for individuals, $10.00 for organizations) from Desmond Connor and Associates, Box 1016, Oakville, Ontario. Although not focused on rural Canada, a source of information about citizen participation and community development.

Co-operation Canada, a free periodical and Contact, a free newsletter, both from the Information Division, Communications Branch, Canadian International Development Agency, 122 Bank St., Ottawa, K1A 0G4. Canada's involvement in the international scene and Third World development.

Ideas, free quarterly (English or French), Department of Indian and Northern Affairs, 400 Laurier Ave, West, Ottawa, Ontario, K1A 0H4. A review of Indian and Eskimo projects and business developments.

Inuit Today, monthly magazine published by the Inuit Tapirisat of Canada, 222 Somerset Avenue, S.W., Ottawa, Ontario. ($1.50 issue or available with membership). Articles by and for Inuit people.

Native Perspective, published 10 times a year by the National Association of Friendship Centres, 200 Cooper Street, Suite 2, Ottawa, Ontario, K2P 0G1. ($6.00 a year) A new informative national periodical by and about native Canadians.

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International Social Work, official journal of the International Council on Social Welfare, International Association of Schools of Social Work, and International Federation of Social Workers. Published quarterly. Subscription rate is $7.00 U.S. a year. Many of the articles in recent journals are of interest to persons interested in education for rural practice and/or issues of development.

Rural Sociology, Journal of the Rural Sociological Society, (free to members or $24.00 a year by subscription). Scholarly quarterly journal focussed upon rural sociology. Scope is international but papers are almost exclusively written by American academics (rural sociologists)

UNICEF News published quarterly by the UNICEF Public Information Division, United Nations, New York, 10017. ($6.00 year). The fucus is the child in the developing nation where rural poverty tends to limit and determine potential for growth.

"FAR NORTH" Some Additional Sources

Alaska Review, Alaska Methodist University, Anchorage

Arctic, Arctic Institute of North America, Montreal

Arctic in Color, Northern News Service, P.O. Box 2850, Yellowknife, N.W.T.

Beaver, The Hudson's Bay Company magazine published in Winnipeg

Musk-Ox, Institute of Northern Studies, University of Saskatchewan

North, Department of Indian Affairs and Northern Development

Polar Record, Scott Polar Research Institute, Cambridge, England.

The Arctic Circular, published by the Arctic Circle in Ottawa.

CANADIAN NEWSPAPERS

Agenutemagen
Union of New Brunswick Indians
181 Westmoreland Street
Fredericton, N.B.

Dialogue North
Regional Information Services
Dept. of Indian & Northern Affairs
P.O. Box 1500,
Yellowknife, N.W.T.

Forgotten People
77 Metcalfe Street
Ottawa, Ontario K1P 5L6

MicMac News,
P.O. Box 961
Sydney, Nova Scotia

New Nation
590 Main Street
Winnipeg, Manitoba

Native People,
Alberta Native Communications Society
11427 Jasper Avenue
Edmonton, Alberta

Indian News
Dept. Indian & Northern Affairs
400 Laurier Ave. W.
Ottawa, Ontario K1A 0H4

Indian Voice
201 - 423 Broadview
Vancouver 10, B.C.

Inukshuk
P.O. Box 8
Frobisher Bay, N.W.T.

Inumarit
Igglooik, N.W.T.

Inuit Monthly
Inuit Tapirisat of Canada
409 Royal Trust Building
116 Albert Street
Ottawa, Ontario

Inuttituut
Room 1021
400 Laurier Avenue W.
Ottawa, Ontario
K1A 0H4

Kainai News
Box 432
Cardston, Alberta

Mackenzie News
Box 346
Fort Simpson, N.W.T.

The Drum
P.O. Box 1069
Inuvik, N.W.T.

The First Citizen Profiles
801 - 470 Granville Street
Vancouver 2, B.C.

The Inuit Speaks His Mind
C.H.A.K.
Inuvik, N.W.T.

Native Press
Indian Brotherhood of
the Northwest Territories
Box 2338
Yellowknife, N.W.T.

Native Voice
517 Ford Building
193 East Hastings Street
Vancouver 4, B.C.

CUSO Forum
Canadian University
Service Overseas,
151 Slater St.
Ottawa, Ontario K1P 5H5

Ontario Native Experience
Ontario Federation of Indian
Friendship Centres
120 Eglinton Avenue East
Toronto, Ontario

Tapwe
Boreal Press Ltd.
P.O. Box 130
Hay River, N.W.T.

Toronto Native Times
Native Canadian Centre
210 Beverley Street
Toronto, Ontario

Ts'Igonde
Tree of Peace
Box 2667
Yellowknife, N.W.T.

The Saskatchewan Indian
Federation of Saskatchewan
Indians
114 Central Avenue
Prince Albert, Saskatchewan

RESEARCH, RESOURCE AND INFORMATION CENTERS

Canadian Council on Rural Development, 161 Laurier Avenue, West, Ottawa, Ontario K1A 0M4. The Council is composed of representatives of organizations and some selected individuals who share an interest in rural development, and who advise the Minister of Forestry and Rural Development. The Council carries out research, sponsors conferences, publishes etc.

Northern Perspectives, free from the Canadian Arctic Resources Committee, 46 Elgin Street, Room 11, Ottawa, Ontario K1P 5K6. (The CARC is a non-profit organization which appreciates donations.) Focus of the bulletin is energy, land and resource use or exploitation of the Arctic.

Social Work in Atlantic Canada, (Travail Social dans les Provinces Atlantiques), edited by Howard Goldstein and Stephen Bornemann, Maritime School of Social Work, Dalhousie University, Halifax, Nova Scotia, B3H 3J5. The first and only Journal to date was published in 1975. The intent of the Journal is to provide a forum and a body of literature about rural social work in general and Atlantic social work in particular.

"AMERICAN"

Human Services in the Rural Environment, free monthly from Center for Social Service, University of Wisconsin-Extension, 323 Lowell Hall, 610 Langdon Street, Madison, Wisconsin, 63706. (Dave Bast, editor). Highly recommended as the best source for information about human services in the Rural environment of the U.S.A. (and Canada.)

Rural America, monthly newspaper, ($10.00 year or free to members of Rural America), Dupont Circle Building, 1346 Connecticut Avenue, N.W., Washington, D.C. 20036. The focus is rural U.S.A. which sometimes limits its usefulness for Canadians, but it is generally of interest since the issues tend to be similar, e.g. land use, energy, exploitation of resources, housing, poverty.

Rural Community Mental Health Newsletter, published by University of Wisconsin-Extension, 425 Lowell Hall, 610 Langdon Street, Madison, Wisconsin 53706, for the Association for Rural Mental Health. (free by request at present)

Social Welfare in Appalachia, published annually by students and faculty, School of Social Work, University of West Virginia, 26506. ($1.50)

"INTERNATIONAL"

Ceres, Food and Agriculture Organization Review on Development, published bi-monthly by FAO of the United Nations. ($6.00 year)

Focus: Technical Co-operation published quarterly by the Society for International Development as a section of International Development Review. Write to 1345 Connecticut Avenue, N.W., Washington, D.C. 20036.

Ideas and Action, free bi-monthly bulletin, Food and Agriculture Organization of the United Nations, 00100 Rome, Italy. (English, French and Spanish versions). Very relevant to rural issues. Recommended.

Canadian International Development Agency, Information Divison, Communications Branch, 122 Bank Street, Ottawa, Ontario K1A 0G4. For information about Canada's role in international development including rural development, and for publications.

Canadian Plains Research Center, University of Regina, Regina, S4S 0A2. Supports and encourages research and publication of scholarly work on the Canadian Plains.

Community Resource Center, Brandon University, Room 106, Original Building, Brandon University, Brandon, Manitoba. The Centre was established in October, 1975 to provide resources and information to help in the building and rebuilding of rural communities.

Development Education Exchange, Action for Development, Food and Agriculture Organization, 00100 Rome, Italy. Write to the Exchange for Development Education Exchange Papers (DEEP) which provide information on current selected materials throughout the world for use in programmes of development education. One of the aims of the Papers is to create a world-wide exchange network between groups of peoples and educational institutions.

Education Resources Information Center/Clearinghouse for Rural Education and Small Schools (ERIC/CRESS), Box 3AP, NMSU, Las Cruces, New Mexico, provides a number of services, including a newsletter (quarterly) which lists new resources and publications including rural resources. ($1.00 year)

Indian Infomation Centre at Althouse College in London, Ontario, has, since 1970, collected unpublished materials, developed bibliographies and catalogues information on Native Peoples which are available for community use.

Indian and Northern Curriculum Resource Centre at the University of Saskatchewan in Saskatoon and the Indian Education Resource Centre in Vancouver provide up-to-date information on current developments in the field of Native education.

Information-Communication Centre, Manitoba Department of Northern Affairs, 343 LaRose, The Pas, Manitoba (204-623-6457)

Inter-cultural Development Education Centres
In the past few years a number of these centres have been established across Canada. They usually offer information and resource services and support action for constructive social change. Most have a good deal of information on global concerns and development issues, and therefore tend to be an excellent resource for us. Contact the one nearest you. They are listed here from the west coast to the east:

International Development Resource Centre (IDERA)
2524 Cypress Street, Vancouver, B.C. (604-738-8815)

Arusha Cross-Cultural Centre
no. 205, 223-12th Avenue, S.W., Calgary, Alberta (403-265-2720)

Edmonton Learner Centre
Box 7689, Station A, Edmonton, Alberta (403-388-0151)

Saskatchewan Cross Cultural Centre One Sky
134 Avenue F. South, Saskatoon, Saskatchewan (306-652-1571)

Regina Centre World Development
#217-1808 Smith Street, Regina, Saskatchewan (306-522-8780)

Inter-Cultural Development Education Association Inc.
(Idea Centre), 418 Wardlaw Street, Winnipeg, Manitoba (204-475-4159)

Global Community Centre
94 Queen Street S., Kitchener, Ontario (519-743-7111)

Cross-Cultural Learner Centre
Westminister College, University of Western Ontario, London, Ontario (419-679-6282)

SHAIR Resource Centre
91 East Avenue S., Hamilton, Ontario (416-528-8316)

Cross-Cultural Communication Centre
1541 Davenport Road, Toronto, Ontario (416-537-2222)

Development Education Centre (DEC)
121 Avenue Road, Toronto, Ontario

Ottawa Learner Centre
823 Somerset Avenue W.
Box 2484, Station D., Ottawa, Ontario

Development Education Resource Centre (DERS)
1539 Birmingham Street, Halifax, N.S. (902-422-8462)

International Education Centre
St. Mary University, Halifax, N.S. (902-422-7361)

Coady International Development Information Centre
St. Xavier University, Antigonish, N.S.

St. John's OXFAM Centre
382 Duckworth Street, St. John's Newfoundland. (709-753-2202)

Institute of Development Studies, University of Sussex, Brighton BN1 9RE, England. The aim of IDS teaching and research is to identify and research development problems, and to communicate the results of its work so as to influence policy. Human resources, international relations, planning and government, and rural development are the four problem areas upon which this interdisciplinary centre focuses. The main concern of the Rural Development Group is the diagnosis of the causes of rural poverty and the identification of solutions.

Much of this group's research is at the village level. A study seminar of the role of women in rural development is planned for 1977.

Institute for Research on Public Policy, Suite 514, 3535 Queen Mary Road, Montreal, Quebec, H3V 1H8. "A non-profit organization engaging in research and analysis on questions of public policy. Publishes reports of studies undertaken e.g. Canadian Population Trends and public Policy through the 1980's, available soon.

Institute of Social Studies, The Hague, Netherlands. This is a post-graduate institution of higher education, focusing upon the problems of development and change, including rural social development. Teaching, conceptualization, and research are its main activities.

National Rural Center, 1200 18th Street, N.W., Washington, D.C. Established in February 1976. Objectives include research, information and referral, and support to rural communities.

Overseas Liaison Committee, American Council on Education, Eleven Dupont Circle, Washington, D.C. 20036, U.S.A. Publishes and distributes materials on international development and education.

ORGANIZATIONS AND ASSOCIATIONS

Canadian Arctic Resources Committee, non-profit organization devoted to careful, planned development of the North, to protection of the ecology of the North and to support of environment and native groups.

Canadian Association in Support of Native Peoples, Suite 904, 251 Laurier Ave. West, Ottawa, K1P 5L6. A voluntary organization which attempts to promote awareness and understanding among the non-Native public for Native objectives, and lends support to Native self-help efforts. (A Library resource also) Membership fee is $10.00 per year.

Canadian Association of Schools of Social Work, 151 Slater st., Ottawa, K1P 5H3. Organization of Canadian Schools of Social Work, publishes Canadian Journal of Social Work Education and assists schools in the development of social work education. Membership and subscription information is available from the Association.

Community Planning Association of Canada, 425 Gloucester, Ottawa, Ontario, K1R 5E9. A voluntary organization which aims to improve the quality of our environment through involvement in community and regional planning. Individual membership $10.00 a year. National office publishes a quarterly magazine, "Community Planning Review", and from time to time publishes books etc. Provincial Divisions such as Manitoba produce a newsletter of current events, new literature, etc.

Council of Social Work Education, 345 East 46th Street, New York, N.Y. 10017. Organization of American schools of social work. Publishes Journal of Education for Social Work.

International Association of Schools of Social Work, 345 East 46th Street, New York, 10017. An international organization of schools of social work from 66 countries. Publishes a quarterly journal, a newsletter and some books and periodicals. Individual Associate fee is $5.00.

Inuit Tapirisat of Canada, 222 Somerset West, Ottawa, K2P 2G3 A non-profit non-sectarian organization dedicated to the needs and aspirations of Canada's Inuit.

Rural America Inc., Dupont Circle Bldg., 1346 Conneticut Ave. N.W., Washington, D.C., 20036. A national organization of Americans concerned with the whole range of rural problems and human needs. Membership is $15.00 for those whose income is above $10,000.

Rural Interest Group, c/o Dr. Ben Ami Gélin, Laurentian University, Sudbury, Ontario. Anyone interested in social work education for rural/northern practice is invited to advise Dr. Gélin of their interest.

Rural Mental Health Association, Health Sciences, University of Wisconsin Extension, 610 Langdon, Madison, Wisconsin, 53706. Request membership donations of $10.00.

Rural Sociological Society, John E. Dunkelberger Secretary-Treasurer, 306-A Comer Hall, Auburn University, Auburn, Alabama 36830. Any person professionally employed in the field of rural sociology, or who is interested in the development of rural sociology through research, teaching, and extension work may apply for membership. Fees are $20.00 for active members, $16.00 for associate members.

Rural Social Work Caucus, a national interest group formed on July 16, 1976 at the First National Institute of Social Work in Rural Areas, Knoxville, Tennessee. Purpose is to support and encourage increased sensitivity to rural human needs, development of teaching materials and educational resources, and the holding of national and regional institutes and workshops, etc. no membership fee. Send name, address etc. to Steve Webster, Box 8820, UT Station, Knoxville, Tennessee, 27916.

United Nations Association in Canada, 63 Sparks St., Ottawa K1P 5A6, (head office) Local chapters in some cities. A library and bibliographical resource.

Late addition
International Rural Sociology Association (IRSA) formed in Poland, August 1976, Organizational and individual memberships. Write or call Prof. Thomas Ford, Dept. of Sociology, U. of Kentucky, Lexington, Kentucky 40506 U.S.A.

WORKSHOPS, SEMINARS AND CONFERENCES

Canadian Association of Schools of Social Work, Annual Conference June 6-9, 1977, Fredericton, New Brunswick. Rural Interest Group hopes to meet in conjunction with the annual conference. Perhaps there will be a workshop on rural social work.

Council on Social Work Education, planned for February 27-March 2, 1977, Phoenix, Arizona. A workshop on education for rural practice has been requested by our American colleagues.

National Conference on Community Development, planned tentatively for February 1976, For information contact Dr. James Draper, Ontario Institute for Studies in Education, 252 Bloor St., Toronto, Ontario.

National Institute: Social Work in Rural Areas, Preparation and Practice, planned for summer 1977 in Montana. For further information see Human Services in the Rural Environment Newsletter or contact the editor Dave Bast, UW Extension, Box 695, Rhinelander, Wisconsin, 54501. For Proceedings of Institute held in Tennessee, July 1976, contact Stephen Webster, Box 8820, UT Station, Knoxville Tennessee, 37916.

Northern Wisconsin Symposium on Human Services in the Rural Environment. The second symposium was held in Cable Wisconsin on October 6 and 7, 1976. Although intended primarily for helpers in Northern Wisconsin, all educators and practitioners are welcomed. Contact David Bast, UW Extension, Box 695, Rhinelander, Wisconsin 54501, for further information.

Rural Mental Health Services, 1977 Summer Study Program and Annual Meeting, planned for June 20-24, 1977. Write Editor, Rural Community Mental Health Newsletter, University of Wisconsin-Extension, Continuing Education in Mental Health, 425 Lowell Hall, 610 Langdon St., Madison, Wisoonsin, 53706, for further information.

Rural Sociological Society - Annual meeting, is usually held in August or September. For further information, contact Rural Sociological Society.

Social Work Education and Human Settlements, held in conjunction with Habitat, Vancouver B.C., June 1976. Proceedings to be available through IASSW in 1977.

Western Community Development Conference, is planned for Brandon, Manitoba, spring 1977. Contact Larry Clark, Community Resource Center, Room 106, Original Building, Brandon University, Brandon, Manitoba for further information. Theme of the 1976 conference held in Saskatoon in June was development of Canada's mid-north; a response to the Canadian Council on Rural Development's proposal for comprehensive development. (Joe Dufour, School of Social Welfare, Regina, was chairperson)

Western Canadian Rural Mental Health Conference. The third annual conference is expected to be held in Manitoba early fall 1977. Contact author for further information.

STUDY KITS

Student Christian Movement
Aspects of Agriculture for Canada Study Kit, Student Christian Movement, 737 Bathhurst St., Toronto, Ontario

Harnish, Paul, (ed.)
One Earth-Two Worlds, five kits on food, IDEA CENTRE, 418 Wardlaw St., Winnipeg, Manitoba

NON-PRINT RESOURCES

This section is largely undeveloped due to time limitations. We are aware that some schools such as Calgary, Moncton, Newfoundland and Manitoba have some video tapes suitable for their own use and possibly for (limited?) distribution. We urge you to develop tapes and to share information about them with us, and with others.

Mental Health Cassettes, 1976, 90 min. each; tapes describe philosophy and use of short-term groups for women. Tapes have been used to counsel over distance. Contact Debbie Hood, (ACSW, R.S.W.) 4 Main st., Richmond, Maine, 04357
(we have not previewed ourselves)

Dept. of Agriculture Publications Section, 411 York Ave., Winnipeg, Manitoba (946-7801). Some films like the story of Matheson Island's co-operative housing venture (15 min. black/white)

FOCUS
The Trailer, Red River Community College, 2055 Notre Dame Ave., Winnipeg R3H 0T9 (phone 204-786-8470)
and FOCUS, P.O. Box 250, Thompson, Manitoba are Manitoba resources for video tapes particularly. Tapes have been prepared for educational purposes and are on economic development, native people, womens' role, education, etc.

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Projects and People. Ontario Economic Council, 950 Young Street, Toronto.

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Richeson, Meg 1971, Canadian Rural Sociology Bibliography, Council of Planning Librarians, P.O. Box 229, Monticello, Illinois, 61856, U.S.A., about $6.00. A good resource for the period up to 1971.

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White, Hilory 1969, The University of Manitoba's Centre for Settlement Studies. Produced in 1969, a useful bibliography on resource frontier settlements, concentrating mostly on Manitoba, contains an indexing system developed by Miss Hilory White.

Yeneral, J.D., and Hayer, S.F., The Rural Aged in America: An Annotated Bibliography, 1975 available from the authors, Sociology Department, SUNY, Potsdam, New York. (52 pages)

LIBRARIES

Canadian Council on Social Development, 55 Parkdale Ave., (Box 3505, Station C) Ottawa, Ontario K1Y 4G1. In addition to being a library resource, publishes reports etc. on social development in Canada, and Canadian Welfare (6 times a year)

Community Planning Association of Canada, 425 Gloucester St., Ottawa, Ontario K1P 5E9

Statistics Canada, Canada, Library + User Advisor Services, 500-266 Graham Ave., Winnipeg. Also Ottawa and major cities in Canada.

Third World Studies Library. Dept. of the History and Philosophy of Education, OISE, 252 Bloor St., Toronto. A library with widely divergent holdings potentially useful to those interested in underdevelopment, rural development, and the Third World.

CATALOGUES

Canadian Broadcasting Corporation 1976, CBC Learning Systems, Audiotape Catalogue, Box 500, Station A, Toronto, Ontario. M5W 1E6

Canadian Broadcasting Corporation 1976, CBC Film Catalogue (1976) Films produced by CBC (and others) for television. Distribution (rental or purchase) through National Film Board.

Lanark Hill Foundation 1976, The Canadian Alternate Celebrations Catalogue is a project of the Lanark Hill Foundation, Inc. @$2.00 (postpaid) from Canadian Alternate Celebrations Catalogue, R.R.4, Perth, Ontario. "This catalogue, at its roots, is about people trying to live more responsibly for the sake of the earth and her people. It is about a simpler lifestyle which does not violate or oppress other humans or the environment."

Government of Canada Publications 1976, Selected Titles, published by Government of Canada, Departments and Agencies and by International Organizations, distributed by the Publishing Centre Printing and Publishing, Supply and Services Canada.

National Film Board 1976, Film Catalogue. Contact nearest National Film Board regional or district office or Operational headquarters, P.O. Box 6100, Montreal, Quebec H3C 3H5.

Oxfam. Oxfam Film Catalogue, Oxfam National Office, Public Relations Dept., 97 Eglington Ave. E., Toronto, Ontario.

COOK BOOKS

There are many rural and ethnic cook books available to us. We have included but a few.

Canada 1976, Dept. of Agriculture, Consumer Section, food-à la Canadienne, Queen's printer, Ottawa, (English and French)

Carillon Centennial Cookbook, Derksen Printers, Box 1209, Steinbach, Manitoba. R0A 2A0. This cookbook is a collection of favorite recipes from Mennonite people in rural Manitoba.

Northern Kitchen, Women's Auxiliary, Chapel of the Good Shepherd, Fort Churchill, and the Ladies' Aid, St. Paul's Anglican Mission, Churchill, Manitoba.

Buckskin Cookery, Souvenir Cookbook of Pioneer Recipes donated by Old Timers and Natives of B.C., E.M.F. Press, Quesnel, B.C., 1958 and 1963.

BIBLIOGRAPHY

This bibliography should be viewed as a basis upon which to build one's own comprehensive bibliography. We hope it will introduce readers to some of the current materials we have found interesting and useful, or potentially useful, and stimulate searches for additional sources. We have emphasized Canadian sources and organized the list which follows according to orientation of the material: Canadian, American and International. We have included some non-print materials but time has not permitted us to review tapes etc. as much as we would have liked. Should you locate any materials, print or non-print, suitable and available for national use, we would ask you to share them with us by writing directly to the author and/or bringing them to the next rural workshop or meeting.

We very much regret that we have been able to include only a very few French or French-Canadian references. We hope that this will be corrected in any subsequent editions. Fortunately, most of the federal government publications are available in both French and English, and most of the international publications are as well.

Whenever possible we have included the address of the authors of unpublished papers so that those of you who wish to obtain copies may do so. Where current prices of books are known and are expected to be stable during 1976-77 we have included them.

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An excellent scholarly paper which relates very much to rural populations and Canada of the present and future. Prof. Jane Abrahamson is Acting Head, Continuing Education Program, University of Saskatchewan, Saskatoon, and Board member of Canadian Council on Rural Development.

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1973 A Symposium: Planning and Delivery of Social Services in Rural America, University of Wisconsin, Extension, (323 Lowell Hall, 610 Langdon St. Madison, Wisconsin 53706) May. Contains three papers by Ginsberg, Wylie and Buxton. Revised versions of these papers are found in Ginsberg, SOCIAL WORK IN RURAL COMMUNITES.

Lassey, William R. (ed.)
1971 Leadership and Social Change, University Associates, P.O. Box 615, Iowa City. Some of the articles in this book are particularly relevant to small non-metropolitan communities eg. "Leadership in a Small Town".

Leighton, Dorothea, Leighton, Alexander, and Armstrong, Roderick
1964 "Community Psychiatry in a Rural Area: A Social

Psychiatric Approach" in Leopold Bellak, ed., Handbook of Community Psychiatry (New York: Grune and Stratton,) p. 166 - 176

Levenson, Alan I.
1969 "Organization Patterns of Community Mental Health Centres" in Leopold Bellak and H. Barton, eds., Progress in Community Mental Health, Vol. 1 (New York: Grune and Stratton,)p. 67-90.

Levin, Lester I. (ed.)
1974 Educating Social Workers For Practice in Rural Settings: Perspectives and Programs, Southern Regional Education Board, Atlanta, Georgia, July The Southern Regional Education Board is located at 130 Sixth Street N.W., Atlanta, Georgia 30313. Contents include a summary of a symposium on rural social work (1971), statements of educational assumptions and objectives, articles by various authors and a list of reference materials and resources on rural subjects.

Lewis, R.G. and Keung Ho, M.
1975 Social Work with Native Americans. Social Work, September. p. 379 -382.

Lionberger, Herbert F., and Reddy, B.A.
1976 "Reference Group Influence on Extension Communication of a Social Science Faculty, " Rural Sociology, Vol. 41, No. 1 (Spring) p.25 - 44. Investigation of reference group influence on the extension communication activity of social science faculty in a midwestern University showed that high output occurred when strong influential reference groups were located outside academic and personal satisfaction took precedence over prospects for professional advancement as a reward.

Lotz, Jim
1969 Closing the Gap: The Eskimo as Educator. Alaska Review 3: p.229 - 239.

Lotz, Jim
1968 Cat on a Hot Stove Lid. The Alaska Rural School Project. Northian 5.

Marshall, H.
1970 "Problems of a Contempory Arctic Village." Arctic 23:4 (December) p. 186-287.

Mathematical Sciences Northwest Inc.
1972 A Study of the Economic and Social Impact of Construction and Initial Operation of the Trans-Alaskan Pipeline. 3 Vols. Seattle.

Mazer, Milton
1970 "The Therapist in the Community" in Henry Grunebaum, The Practice of Community Mental Health (Boston: Little, Brown and Co.,) p. 663 -683.

Mechanic, David
1969 "Sociological Issues in Mental Health" in Leopold Bellak and H. Barton, eds., Progress in Community Mental Health. Vol. 1 (New York: Grune and Stratton,) p. 43 - 66.

Mechanic, David
1969 Mental Health and Social Policy (Englewood Cliffs: Prentice-Hall Inc.)

Mermelstein, Joanne, and Sundet, Paul
1974 "Social Work Ombudsman: A Role of the Rural Generalist Practitioner", Paper presented to Annual Program Meeting, Council of Social Work Education, Atlanta, March. Defines social ombudsman as an important role for generalists in practice in rural areas, and makes specific recommendations for education of those practitioners.

Mermelstein, Joanne and Sundet, Paul
1976 "And That's the Way it Was", Human Services in the Rural Environment Newsletter, June. The Authors trace the development of rural social work in the U.S.A.

Murdock, S.H. and Sutton, W.A.
1974 "The New Ecology and Community Theory: Similarities, Differences and Convergencies", Rural Sociology, Vol. 39, No. 3. (Fall) p. 319 - 333. This paper re-examines the significance of the ecological approach for community study and discusses four other theoretical stances.

Napolean, Harold
1975 Politics and Alaska Natives. Juneau: Alaskan Department of Education and Centre for Northern Educational Research.

National Geographic Society
1975 Life in Rural America, Washington. A volume focused upon life in rural U.S.A.

National Geographic Society
1976 "This Land of Ours", National Geographic, July, p. 73 - 89. This recent edition is rich in photography of the land, includes an Indian view of people's relationship to the land, an ecological perspective of current American life, and discussions about the future.

National Geographic Society
1970 "Our Ecological Crisis", Vol. 138, No. 6 (December) National Geographic, Washington. In picture and story, pollution "the threat to Man's only home", is depicted clearly.

Orvik, James and Barnhardt, Ray (eds.)
1974 Cultural Influences in Alaska Native Education. Papers presented at the Annual Meeting, Society for Applied Anthropology, Tucson, Arizona, April, 1973. Fairbanks; Centre for Northern Educational Research, March.

Osgood, C.
1971 The Han Indians: A Compilation of Ethnographic and Historical Data on the Alaska-Yukon Boundary Area. New Haven: Yale University Publications In Anthropology No. 74.

Photiadis, J.D. and Ball, R.A.
1976 "Patterns of Change in Rural Normative Structure", Rural Sociology, Vol. 4, No. 1 (Spring). This article summarizes a study of the social changes in rural Appalachian and Greek villages over the past 40 and 20 years respectively.

Power, Ronald C.
1965 Identifying the Community Power Structure. Iowa State University Co-operative Extension Service, Ames Iowa, November. This booklet followed the author's Ph.d dissertation on Social Power in a Rural Community. It outlines techniques for identifying community power actors so that one might be effective as a change agent.

Reul, Myrtle R.
1974 Territorial Boundaries of Rural Poverty, Profile of Exploitation, Center for Rural Manpower and Public Affairs and the Co-Operative Extension Service, Michigan State University, East Lansing, Michigan. (Available from Box 231 Michigan State University, East Lansing, Michigan 48824) (for $6.50)

Rodgers, George W.
1962 The Middle North as Frontier. Paper presented at the Symposium on the Middle North, Wingspread, Wisconsin, April 22.

Roger, E.M. and Shoemaker, F.F.
1971 Communication of Innovations. The Free Press, New York. A detailed study of the process of social change. It traces the process from innovation to the reasons for adoption or rejection, to the types of adopters, to the role of the change agent, to how information about the innovation is spread, through to the consequences of innovations. The book is clearly written, easily understood, and systematically outlined for easy reference.

A sociological perspective is taken so the authors spend a great deal of space on social characterestics which bring about change. On the whole this is a good, basic reference work.

Robin, Stanley S. and Wagenfeld, Morton O.
1975 The Community Mental Health Worker: Organizational and Personal Sources of Rural Discrepancy, Department of Sociology, Western Michigan University Kalamazoo, Michigan 49001. Paper presented to the annual meeting of American Sociological Association, San Francisco, California, August, 1975. This paper is part of the study, "Emerging Roles of Community Mental Health Workers", funded by the National Institute of Mental Health.

Robin, Stanley S., Wagenfeld, Morton O. and Jones, James D.
1974 Structural and Professional Correclates of Ideologies of Community Mental Health Workers. This paper, which was presented to the annual meeting of the Society for the Study of Social Problems, Montreal, Quebec - August, 1974, was written as part of the study, Emerging Roles of Community Mental Health Workers, supported by the National Institute of Mental Health.

Robin, Stanley S. and Wagenfeld, Morton O.
1975 The Social Worker in the Rural Community Mental Health Centre, Department of Sociology, Western Michigan University, Kalamazoo, Michigan 49001. Submitted to the Rural Sociological Society annual meetings, San Francisco, 1975.

Ross, R. Gillies and Westgate, A.G. Wendy
1973 "Northern Teaching: Incentives and Motivations." Arctic 26:2 (June) p. 160-162

Rural America Inc.
1975 Toward a Platform for Rural America. Report of the First National Conference on Rural America, Rural America Inc. and Rural Housing Alliance, (1345 Connecticut Avenue, N.W., Washington D.C. 20036).

Ryan, William
1971 Blaming the Victim, Vintage Books (Random House), New York. Included because it is about victimization, social and economic inequality, and the significance of attitudes towards the "have-nots".

Segal, Julius
1973 The Mental Health of Rural America; The Rural Program of the National Institute of Mental Health, Program Analysis and Reports Branch, Office of Program Planning and Evaluation, Alcohol, Drug Abuse, and Mental Health Administration 5600 Fishers Lane, Rockville, Maryland 20952. A comprehensive analysis of the problems and priorities of Rural Mental Health.

Summers, Gene F., and Clemeute, Frank
"Industrial Development, Income Distributions and Public Policy", Rural Sociology, Vol. 41, No. 2, p. 248 - 268. The authors examine the public policy implications of industrial development in nonmetropolitan areas. They conclude that "the two most potent caused factors in income inequality are sex and labor force status. Hence, household heads who are not in the labor force and women should be the focus of policy and programs seeking to reduce income inequality."

Time Magazine
1976 1976 "Americans on the Move", Time, March 15, p. 39 - 44, Americans are moving out of the big cities, "After declining for most of this century, the nation's rural areas since 1970 have been growing faster than its urban areas." "Co-operative effort among citizens, business and local government ((is needed) to assure sensible and orderly growth."

Tranel, Ned
1970 "Rural Program Development" in Henry Grunebaum, ed., The Practice of Community Mental Health (Boston: Little, Brown and Co., 1970) p. 413 - 438.

Urban and Rural Systems Associates
1974 An Analysis of the Socio-Economic Impact in Alaska of the Alaskan Arctic Gas Pipeline Company. Washington Alaskan Arctic Gas Pipeland Company, January.

Vedich, A., and Bensman J.
1958 Small Town in Mass Society, University Press, Princeton, New Jersey. Description and sociological analysis of the roles politics, religion, social position and education plays in a small town. A classic.

Wagenfeld, Morton O. and Robin, Stanley S.
Boundary Busting in the Role of the Community Mental Health Worker, Department of Sociology, Western Michigan University, Kalamazoo, Michigan 49001.

Wagenfeld, Morton O. and Robin, Stanley S.
1975 The Nature and Correlates of Community Mental Health Ideology in Community Mental Health Centres, Department of Sociology, Western Michigan University, Kalamazoo, Michigan 49001. Revised paper presented to the annual meeting of the North Central Sociological Association, Columbus, Ohio, May, 1975. This paper is part of a study"Emerging Roles of Community Mental Health Workers".

Wagenfeld, Morton O. and Robin, Stanley S.
1975 Psychiatrists in Community Mental Health Centres. Presented at the annual meeting of the American Psychiatric Association, Anaheim, California, May.

Warren, Roland
1963 The Community in America, Rand McNally, New York, 1963. A classic for community study. See also Warren, Roland "A Community Model", in Kramer and Specht Readings In Community Practice, Prentice-Hall, New Jersey, 1969.

Warner, W.K.
1974 "Rural Society in a Post-Industrial Aqe", Rural Sociology, Vol. 39, No. 3, (Fall) p. 306 - 318. Warner discusses the major changes in rural society; the problems of food supply, energy, and land use; and the implications for rural sociology.

Young, Gordon
1975 Will Coal be Tomorrow's"Black Gold"? National Geographic, Vol. 148, No. 2, p. 235 - 259, August.

INTERNATIONAL

American Council on Education
"List of Current Publications". OVERSEAS LIAISON COMMITTEE, American Council on Education, Eleven Dupont Circle, Washington, D.C. 20036, U.S.A.

Friere, Paulo
1973 Education for Critical Consciousness. A Continuum Book, The Seabury Press, New York. This book is based on Friere's experiences in adult literacy in Brazil, and agricultural extension in Chile. Provocative and stimulating.

Friere, Paulo
1970 Pedagogy of the Oppressed. A Continuum Book, Seabury Press, New York. Obtained from Unitarian Centre Library. "Only through communication can human life hold meaning." His thesis is that oppressed people can, through education change their dependent view of themselves, and their view of the world. Although he primarily discusses S. American, third world situations of illiterate people. Most of his ideas easily apply to minority groups, to the "culture of silence" everywhere. He advocates education by dialogue (and by supporting and encouraging the oppressed to be active and responsible, to create, to wonder, and to venture.) He talks of a humanizing pedagogy - leaders helping people to realize their identity and strength. Refutes banking concept of education where teacher teaches and students absorb and comply. Calls for communication and dialogue, orientation to reality, and authentic thinking.

Galjart, B.
1971 "Rural Development and Sociological Concepts: A Critique," Rural Sociology. vol. 36, no. 1, March. pp 31-39. Factors of ignorance, unwillingness, and inability (the latter being the most important) are the most important variables in farmers innovativeness in agriculture development. The author makes particular reference to Third World Countries.

Oxaal, Ivar; Barnett, Tony; and Booth, David
1975 editors. Beyond the Sociology of Development, Economy and Society in Latin America and Africa. Routledge and Kegan Paul Ltd., Lawrence Mass, 295 pp. ($21.75) Reviewed in Rural Sociology volume 41, no. 2, summer 1976 p. 289, by Peter H. Gore, Cornell U. "The authors call into serious question the very basis for development work." In almost every case cited existing class lines have been reinforced and conditions for broad-based development made more difficult. "This is a compendium of enormously scholarly articles."

Sam, Pierre D.
1976 "Le groupe de travail entant qu'unité de base de la formation au village." Focus: Technical Co-operation Society for International Development, (2). p. 17-20.

Experience, particularly in Africa has shown that a catalytic element in village development has been the Group Training Unit. This method combines American and Chinese concepts.

Schumacher, E.F.
1974 Small is Beautiful: A study of Economics As if People Mattered. ABACUS edition, Sphere Books Ltd., London, England 1974. (first published by Blond and Briggs Ltd. 1973). Contents include the problems of profit and production, economics, resources and education, land use, The Third world, "two million villages" (the world's poor) organization and ownership. Dr. Shumacher challenges and criticizes, but also recommends a system of "Intermediate Technology," with emphasis on person rather than product. Highly recommended reading.

Smith, T. Lynn
1972 The Sociology of Agricultural Development, E.J. Brill, Leiden, the Netherlands, written by a sociologist from an international perspective. See particularly chapter 6, "The Community and community development." The last part of this chapter is entitled Rural Community Development.

Third World Studies Project OISE and the Counterfoil Group
1973 Underdevelopment, Canada and the Third World, a guide to resources for study and action, Toronto, July. The first part of this directory is annotated bibliography organized by country (Canada, Cuba, Brazil, etc.) and the second part, resource materials-films, simulation games, organizations, etc. Available from The Third World Studies Project, Department of History and Philosophy of Education, 8th floor; Ontario Institute for Studies in Education, 252 Bloor Street Toronto M5S 1V6, Ontario. Price 85¢.

United Nations
1970 Economic Committee for Latin America, Social Change and Social Development Policy in Latin America, United Nations, New York.

United Nations
1971 Popular Participation in Development: Emerging Trends in Community Development, United Nations, New York.

A SELECTION OF N.F.B. FILMS RELATING TO RURAL DEVELOPMENT

This list is taken from both the current National Film Board catalogue, and information sheets on new films released within the last two years. A word of explanation about the ID numbers employed by the N.F.B.. For example, Agriculture Canada is numbered 106C 0170 547. "C" denotes colour film, "70" denotes year (1970) in which the film was released. Thus, it is possible to preselect some films on the basis of how timely and relevant is the information contained in the film. The catalogue also indicates running time of the film and contains a brief synopsis of content. Nevertheless, use without previewing is not recommended. Films can be previewed at most N.F.B. offices throughout the country, or, if the borrower has knowledge of and access to projection equipment, they can be borrowed for preview purposes prior to public screenings.

Agriculture Canada — 106C 0170 547 — (26 minutes)

A timely report on Canada's primary industry, showing farming as an increasingly mechanized and automated form of big business and an important facet of the total economy. Involved are the services of both government and farm organizations, and of science, technology and modern marketing methods. An absorbing study for the general audience, offering fresh insight, and many a surprising sequence about food production from source to consumer, whether filmed in western, central, or Eastern Canada.

Baby This Is For You — 106C 0175 015 — (27 minutes)

Since the turn of the century prospectors and miners have come to Stewart, British Columbia, to seek their fortunes. In the film a colorful cast of local characters quite candidly discusses the realities of life in this isolated northern mining town. While the cameras explore the town and the mines, both old and new, the old-timers reminisce about the days of the past, the new miners and their wives discuss the problems of the present, and the politicians, who merely visit Stewart, optimistically predict the future.

The Best Damned Fiddler From Calabogie to Kaladar — 106B 0168 042 — (49 minutes)

A story from an Upper Ottawa Valley logging community, about a man who chooses the unfettered life, and uncertain income, of an itinerant bush worker, even though it means that his family lives poorly. The film is a study of the effects on family life of isolation and deprivation. Appearing as husband and wife are Chris Wiggins and Kate Reid, and, as their eldest daughter, Margot Kidder.

Catskinner Keen 106C 0173 144 (27 Minutes)

Bob Keen is almost larger than life - big in stature, self-made millionaire, already part of the legend of the Northwest. His fortunes began with a second-hand caterpillar tractor, bulldozing mountain roads. Now he owns oil land, operates road, water, and air transport, flies a plane, drives a chuckwagon, is listed on the stock exchange. For all that, he's a modest man who still likes yarning by a campfire with old cowpuncher pals in the big game country of the Rockies.

The Changing Wheat Belt 106C 0166 051 (13 minutes)

Suitable primarily for classroom study of geography, this film will also attract any audience interested in the wheat farmer's West and what is happening there now. Farms are larger and need fewer men. The drift is to the cities, but wheat still dominates Prairie life.

Crazy Quilt 106C 0175 020 (27 minutes)

This film takes a warm, personal look at some of the settled old-timers and some of the younger newcomers who have adopted the peaceful farmlands of New Brunswick as their home. It is a "crazy quilt" of friends and experiences whose common thread is Cathy, a vital young woman who shares something different with each one of them. What they say about themselves and each other, what the camera captures of their land and their lifestyles, is devoid of all pretention.

Cree Hunters of Mistassini 106C 0174 001 (57 minutes)

During the winters, since times predating agriculture, the Cree Indian people of Mistassini have gone to the bush of the James and Ungava Bay area to hunt. Three hunting families agreed to meet an NFB film crew, who filmed the building of the winter camp, the hunting, the relationship to the land, the rhythms of Cree family life. This sensitive film expresses Cree beliefs and the ecological principles that are the foundation of their lives.

Don't Knock The Ox 106C 0170 085 (14 minutes)

The International Ox Pull, highlight of the Bridgewater (Nova Scotia) annual fair, is a holdover from the pioneer past when oxen cleared the land and tilled the soil. That these great beasts of burden have lost none of their pulling power is well demonstrated as they drag tons of weight loaded on sleds (the winner up to six tons). Competing teams come from various parts of the Maritimes and some of the northeastern United States. Spectators turn out by the thousands, and in the background is all the color and bustle of the fair.

Drylanders (feature length) 106B 0164 044 (69 minutes)

The epic story of the opening of the Canadian West, and the drought that brought depression in the Thirties. The story begins in 1907 with homesteaders staking life and future on the promise of unproved land. Harassed by winter cold and blazing heat of summer, they learned to farm land where moisture was uncertain. Some found the loneliness and the risk too great and gave up. This film is the story of a family who stayed.

Every Saturday Night 106C 0173 135 (27 minutes)

When hard times came to southern Alberta during the Dirty Thirties a generation of young musicians turned to their instuments to lighten the gloom and earn extra money by playing at Saturday night country dances. Still going strong are The Badlanders, of the Drumheller area. Here you meet and listen to members of the original band, and also to some members of the younger generation who just don't dig that country hoedown.

Following The Plough 106C 0173 639 (27 minutes)

A look at contemporary Canadian agriculture. The film begins where agriculture ends - at the loading dock of a seaport terminal where wheat pours into the hold of an ocean freighter. But the real picture of Canadian agriculture is what happens before the harvest comes to market. It is a view of what takes place between the turning of the furrow and the great variety of foodstuffs the consumer finds in the supermarket. The farmer is seen as businessman, scientist and world citizen, a man still occupied in the old gamble of raising a crop despite the uncertainties of weather and ever-present pests, but aided now by the new resources of science and technology. Following the Plough shows the change in farms and farming practices, but it shows too that the will to work the land still rests on the desire for independence, to live and work in accord with nature.

From The Middle Of Nowhere 106C 0174 566 (24 minutes)

An example from Bridgewater, Nova Scotia, of the kind of projects that are encouraged by the federal Department of Regional Economic Expansion. The film describes what the arrival of industy meant to the quiet riverside town when the Michelin Company of France chose it as the base for its North American tire-manufacturing operations. Urban redevelopment plans that had never been considered before were assisted by DREE and by provincial and municipal funding.

Ghosts Of A River 106C 0166 073 (20 minutes)

The river is the powerful Columbia, and this film preserves a picture of it as it is now - wild, untamed, coursing through an impressively beautiful mountain region, sparsely populated but replete with history. Soon, however, many of the old ghost towns, abandoned mines and other reminders of gayer times will disappear as dams and reservoirs of giant hydro-electric power development change the face of the Columbia River valley.

God Help The Man Who Would Part With His Land — 106B 0171 089 — (46 minutes)

Mohawk Indians of the St. Regis Reserve near Cornwall, Ontario, contest the land claim of white people to two islands in the St. Lawrence that are being developed for summer cottage sub-division. Film of the dispute is shown to heads of the Indian Affairs department in Ottawa, and representations are made by the Indians themselves. This film is an example of the use of film playback in crystallizing issues.

Gore Road — 106C 0172 108 — (8 minutes)

A journey of rediscovery down an old Quebec country road in the southwest corner of the province. Family pictures, snapshots, live photography, the homespun philosophy of old folks, some glimpses of the new generation - the impressions are many and varied and are gathered at random to build this documentary study. Most of the film is printed in monochrome, with here and there a color picture to add a note of contrast.

Great Grandmothers

No information

Harvesting — 106C 0166 032 — (9 minutes)

A visual poem about the wheat harvest on the vast Canadian prairies. Here the reality is the horizon-wide fields of grain that must be cut and threshed by the combines before frost lays the crop to waste. What is seen on the screen suggests a strange but magnificent military maneuver as a phalanx of the giant machines lumbers across the golden acres.

Hinchinbrook Diary — 106C 0175 100 — (14 minutes)

A trip in and a trip out of Hinchinbrook, 40 miles southwest of Montreal, settled by Scots, Irish, and English immigrants. Their descendants still pull the plow, work the forge and raise livestock. The camera moves quietly through a day that has a beginning and an end. And a timeless quality about it. Hinchinbrook Diary is just that - a day in the lives of people doing what they've always done. It records a present that has a rare quality about it.

How Things Have Changed — 106C 0171 025 — (9 minutes)

From the ranchlands of Alberta, a picture of the cattle drive as it is today when big cattle-liners truck the livestock to receiving stations of the summer range. But archive photographs tell of how it was in the old days when the cowboy was king, driving his herd by easy stages to distant, greener pastures. Big sky, undulating hills and distant mountains still hold the spell and romance of the West the old-timers remember.

The Hutterites 106B 0164 021 (27 minutes)

The followers of Jacob Hutter live in farm communities, devoutly holding to the rules their founder laid down. Through the kindness of a Hutterite colony in Alberta, this film was made inside the community and shows all aspects of the Hutterites' daily life.

It's Our Move 106C 0173 585 (24 minutes)

Changes are coming to Indian reserves in Ontario for a fuller and better life, mostly on the initiative of the Indian people themselves but with the support of the Department of Indian Affairs. Housing and other construction to establish modern, well serviced communities, summer-winter recreation facilities, schools and daycare centers, training in marketable skills- all these add up to a new look and a new optimism apparent on reserves visited in the film from Hudson Bay to Walpole Island near Windsor.

A Lake For The Prairie 106C 0161 002 (27 minutes)

South Saskatchewan's multi-million dollar irrigation scheme is to bring new prosperity to the dust bowl of the prairies. Here is a vivid account of how a section of the South Saskatchewan River was turned into a lake 140 miles long, to irrigate thousands of drought-plagued acres and provide electricity for industry and farm.

Like The Trees 106C 0174 006 (14 minutes)

Rose is a Métis from northern Alberta, a woman who has lifted herself out of an anguished existence in the city by rediscovering her roots among the woodland Cree. "I've left everything...I'm just being myself...Like the trees, we belong here." A film of interest to non-Indians as well.

Luckily I Need Little Sleep 106C 0174 008 (7 minutes)

Kathy worked as a nurse in Greece and then came to Canada. She and her family live in northern Alberta where they are developing a farm. Kathy nurses, sews for the children, maintains the house, and helps with the farm work.

Man Who Chooses The Bush 106C 0175 058 (28 minutes)

In the bush there lies an inescapable challenge: a challenge to be wholly selfdetermined and self-sufficient, to live in and deal with isolation every day. This is the story of one man who has met the challenge and made the bush his own. For five or six months at a time he works contentedly in the desolate wilderness of snow-covered northern Alberta - his only company the wild animals of the bush, a team of hungry dogs, a well-used fiddle, and an old transistor radio announcing temperatures of some 30°F below zero.

Margaree People 106C 0174 117 (27 minutes)

An affectionate look at the people of the Margaree Valley in Cape Breton, Nova Scotia, by a Nantucket Islander and skilled photographer who has come to live among them. George Thomas has documented the rustic character of the Margaree people in an arresting collection of photographs. These, together with live-action scenes filmed in the autumn, produce a nostalgic study of a passing generation and a passing way of life.

The New Alchemists 106C 0174 157 (28 minutes)

At a rented farm in Massachusetts, a small group of people, including some scientists, explore possibilities for more human, selfsufficient lifestyles involving interrelated food-producing systems and small-scale technology. Their work is a model for others with a vision of a greener, kinder world and a taste for inventing the future. "Think small," say the New Alchemists. "Look what thinking big has done."

Niagara For Sale 106C 0175 056 (50 minutes)

In Canada's Niagara peninsula, a strip of warm soil forty miles long by five miles wide, this film shows the ramifications of a struggle that touches everyone who enjoys the taste of ripe fruits in season. What is happening in Niagara happens also throughout North America wherever the tide of the developer's cement and asphalt overruns productive farming land. Fortune knocks at the door and the farmer is torn between his attachment to the soil and the promise of ease and security that money seems to offer. The film ranges through the area, where housing developments, factories and shopping centers spread ever closer, there are other points of view to consider. The film presents them all - the politician, conscious of his responsibility to farmers; the enterprising builder of all-round city centers; the scientist who warns that land cannot be abused without lasting damage; and the wholesale marketer, little concerned where the food is produced. Niagara For Sale is a film to give all audiences food for thought. The moral, human values have a practical application and the issues raised touch everyone.

Prairie-Passing Through 106C 0173 095 (7 minutes)

A ciné-poem, combining camera animation of still photos, drawn action and evocative sounds and voices to form a picture of a fading prairie town. The feeling is retrospective, a view of a place where the past clings to peeling walls, to lost voices, to the signs creaking in the wind. Some drawn action sequences relieve the reminiscent mood, but it is a glimpse of the prairies where life has eddied and grown still, seen passing through.

The Promised Land (Part 1, 2, 3, 4) 106B 0159 025 (28 minutes each)

Based on a novel (Nuages sur les brulés by Hervé Biron) about the colonization of northern Quebec during the depressed 1930's, these films relive the toil, hardship and unexpected rewards of the pioneer. Folksinger Felix Leclerc appears in each episode. Part 1: First encounter with inhospitable wilderness. Clearing a townsite. Part 11: Struggles for leadership; log cabins are built and the womenfolk arrive. Part 111: Dangers of frontier life. Forest fire, accident, anxiety about bankruptcy, lack of implements,

cont.'d

work. But young romance blossoms. Part IV: Big steps forward. The Curé brings in teachers, and is in turn presented with a new, though rough-hewn, church.

Promises, Promises 106C 0173 041 (32 minutes)

A film exploring the problems and potentials of small towns in the Drumheller Valley region of Alberta. It documents the citizen participation generated in the region by the Task Force on Urbanization and the Future, the citizen reaction to curtailment of the Task Force exercise, the events that followed, and the lesson of this experience for other districts facing similar problems The film is distributed with added footage to update events.

Ruth and Harriet: Two Women of the Peace 106C 0173 142 (27 minutes)

Ruth and Harriet are two women in their thirties who live in the Peace River area of northern Alberta. Both are married, with families, and are strongly individualistic, as selfreliant as any pioneer of the past. The homestead, the river, the bush, the wildlife of the forest, their children and their men - that is what they want out of life, even though they've heard of women's lib. This is a lively film portrait of two down-to-earth women and their encounter with life.

Saskatchewan - 45° Below 106C 0171 009 (13 minutes)

This is a picture of winter on the western prairies when the full blast of Arctic cold strikes down upon those who live and work there. That life goes on almost without interruption is an example of human resourcefulness and adaptability, but there is no doubt of the peril ever present in the extreme temperatures. Filmed for the most part in rural Saskatchewan, the film captures the real feel of winter - for farm people, for motorists on (or off) the road, and for animals exposed to it.

A Slow Hello 106C 0174 184 (27 minutes)

The romantic image of the working cowboy, his traditions, values and life-styles, is rapidly changing. As marketplace demands increase and modern technology streamlines the cattle industry, the old cowboy with his love for the land and respect for his animals is being replaced by a new cowboy-one with a Masters Degree in Business Administration. In the Nicola Valley of British Columbia's rugged interior, however, there are still some easy-going people who cling to the old ways. Even though many of them now work for wealthy landowners to whom ranching is merely a profit/loss enterprise, a handful of cowhands and Indians remember the days of the past - and when they can, they live them. In this sensitive, beautifully filmed portrait of these Valley people, we see the cowboy's life in transition.

A Sun Like Nowhere Else 106C 0172 094 (47 Minutes)

Acadians are French-speaking Maritimers. In this film the people speak for themselves - about their feelings toward governments wanting to relocate and urbanize them, about present-day "tragedies" in their communities, and about their hopes for a productive future. Versioned from the French (Un soleil pas comme ailleurs), this film is of particular interest to Maritimers of the English language.

Supermarkets and the Farmer 106B 0161 074 (28 minutes)

A film about food and the food dollar, examining its value for farmer, consumer and vendor. What control has the farmer over the price he gets? What control has the consumer over the price he pays? What does the supermarket give, and what does it take? To answer these questions you meet some knowledgeable people - heads of food store chains, economists, farmers, housewives, and small storekeepers.

That's The Price 106C 0170 106 (40 minutes)

Two points of view concerning what the infusion of industrial capital meant to two dying coal towns in southeastern British Columbia. The film shows what happened when an American corporation came to the twin towns of Natal and Michel with a contract for millions of tons of coking coal for the steel mills of Japan. But it is clear, from what is seen and said in this film, that industrial growth has its price, especially with regard to the ecology of the region.

Three Farmers 106C 0164 057 (28 minutes)

A portrait of three farmers and three farms in widely separated parts of Canada; a mixed grain farm and cattle ranch in northern Alberta; a corn and tobacco farm in southern Ontario; and a potato farm in New Brunswick. The film shows the varied farming practices in these different fields of agriculture and also the common love of the farmer for his land.

Through a Broken Pane 106C 0175 014 (7 minutes)

An artist's sketches in watercolor and a somewhat somber poem of childhood recollections combine in this animated film to restore life to what is now a derelict schoolhouse in the country. This is the country school of other days and the recollections it enshrines. The rising fish at the swimming hole, the drifting leaf, and then once more the dim space inside the school - all blend in memory of time, duty, and authority. Here the panes of the school are broken but in the artist's eye the scene remains intact.

We Live In Mining 106B 0167 044 (18 minutes)

A view of life in a mining town in northern British Columbia. The film shows the kind of work and responsibilities that occupy key personnel in the day-to-day operation of a molybdenite mine in the Cariboo range. The community's school and recreational facilities, and the entertainment and social life in which families can engage, are also shown. An informative film for young men considering mining as a career.

We're Here To Stay 106C 0174 016 (27 Minutes)

That is the resolve of Agri-Pool, seven farm families at Lestock, Saskatchewan, who have pooled their resources so that rising operating costs will not drive them off their land. By pooling their land, their equipment, their livestock, and farming as a co-operative, they are able to live as they choose, maintain their standard of living, and even have some spare time left over to enjoy. This is an engaging look at a novel approach to big-scale farming.

Wheat 106C 0172 586 (15 minutes)

An epic film of the autumn harvest on the Canadian prairies. There is artistry in what the film of the seas of golden grain, and the bold geometry carved on them by the invading fleet of combine harvesters. Canadian Northern is still the wheat of top quality. This film shows some of the men who grow it, as well as those who keep it moving to world markets.

Where Have All The Farms Gone? 106C 0169 128 (16 minutes)

Tumbledown, weatherbeaten, old barns and dwellings stand like gaunt skeletons of other times, reproachful of an economy that let them down. Unable to compete with food-chain marketing, the farmers have moved into town, and eventually the bulldozer applies the final indignity to buildings that once represented a full and wholesome way of life. Filmed in the upper Ottawa Valley of Ontario and Quebec, this film carries nostalgia in its mute question: What price progress?

Wilf 106C 0168 076 (20 minutes)

Filmed in the Ontario countryside, with a camera sensitive to the beauty of the scene, this film shows that farm life is changing and that for some farmers the future looks bleak. What to do with farmers and farms that no longer measure up to the increased competition and costs is discussed by the film. The conclusion is that perhaps a new trade and a new location in town may be better for some rural folk, but that for those who move there will be much to miss.